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## APOSTOLIC ACTION — A SCHOOL OF PERFECTION

Reverend A. Ple, O.P.  
Editor, *La Vie Spirituelle*, Paris

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Many of our contemporaries feel a certain uneasiness when they read works which treat of prayer or contemplation. In making this statement, we have in mind particularly those who have experienced both the necessity and the benefits of prayer in a life of apostolic action. They desire and practice prayer, but the greater part of the arguments in favor of the interior life do not satisfy their hunger. They find them rather awkwardly expressed and definitely incomplete.

Thus, for example, to Dom Chautard apostolic action appears to be a danger and not at all a grace of union with God. In his opinion apostolic action is not in itself sanctifying, and it can be *sanctified* only if periods of prayer are intermingled with it, and if the apostle makes "serious efforts at vigilance and prayer in the midst of action."<sup>1</sup> This is true certainly for all Christians, and Dom Chautard, as a Cistercian, was revealing in these words the secret of action carried on, as it were, from the very center of the contemplative life. But, however universal and eternal such counsels may be, they seem to minimize one of the richest graces given to apostles, that which invites them to unite themselves to God in the action itself.

Can apostolic action be sanctifying for the apostle? How and on what conditions? This is a question that we ask once more<sup>2</sup> in this treatise, and that we would like to approach in the light of the teachings of St. Thomas Aquinas.

1. Dom Chautard, *L'ame de tout apostolat*, Part II, (14 ed., 1934), p. 96.

2. Cf. *La Vie Spirituelle*, February, 1948, "Apostolat et sainteté"; November, 1948, "Sanctification de l'apôtre" and several articles of *La Vie Spirituelle*, especially July, 1953, October, 1953.

Shall we find the answer to this question in the "Treatise on the Active and Contemplative Life" in the *Summa* of St. Thomas? (S.T. II. II, Q. 179-182). In this treatise St. Thomas gives a very precise meaning to the notion of life. This is what he says:

Properly speaking, those things are said to live whose movement or operation is from within themselves. Now that which is proper to a thing and to which it is most inclined is that which is most becoming to it from itself; wherefore every living thing gives proof of its life by that operation which is most proper to it, and to which it is most inclined. Thus the life of plants is said to consist in nourishment and generation; the life of animals in sensation and movement; and the life of men in understanding and acting according to reason. Wherefore also in men the life of every man would seem to be that wherein he delights most, and on which he is most intent; thus especially, as Aristotle remarks, does he wish to associate with his friends.

Accordingly since certain men are especially intent on the contemplation of truth, while others are especially intent on external actions, it follows that man's life is fittingly divided into active and contemplative. (S.T. II. II, Q. 179, art. 1, c.)

This means that life, thus understood, is determined by what is specific and preponderant in the inmost tendencies of a human being. St. Thomas uses in turn the verbs *inclinare*, *intendere* (to tend towards, to direct or apply oneself to), and the substantive *studium*<sup>3</sup> (occupation, zeal, good will, manner of seeing). It is a question, then, of a polarizing tendency of what is specific in the human being (that is, his spirit, his intelligence and will), of where he finds his greatest joy (*id quo maxime delectatur*) and what he desires to have in common

3. The movement which is spoken of here is not limited to spatial movement; every evolutive change, every passage from power to act is included.

4. Cf. S.T. II. II, Q. 179, art. 2, ad 1; 181, 1c, etc.

with his friends, and finally of the preponderant end or aim of his life. (S.T. II. II, Q. 181, art. 1, c.) In this perspective man can have only two preponderant ends,<sup>5</sup> which follow from the two possible modalities of his intelligence: the end of intellectual knowledge can be either the knowledge of truth for itself, or exterior activity — to know or to act.

When a life is, as it were, polarized by the noble passion for knowing, it should be called contemplative. The scholar, exclusively or principally orientated toward research, leads a contemplative life, still more so the philosopher, and most of all the person who devotes his whole life to the search for and contemplation of divine truth known by reason and penetrated in its mystery and intimacy by the theological virtues. On the other hand, he who places his greatest joy in exterior action, gives it his preference and considers it his preponderant end, leads an active life. Faithful to the tradition of the Fathers of the Church as well as to the teaching of Aristotle, St. Thomas calls exterior acts not only those of social, political, family, or professional life, but also those of the moral virtues. (S.T. II. II, Q. 181, art. 1, c.)

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Certainly contemplative life is not incompatible with some exterior activity, both professional and moral, but in such a life these actions are directed primarily to contemplation. They are reduced to the strictly necessary, and the moral life is practiced with a view to preparation for contemplation. (S.T. II. II, Q. 181, art. 1, ad 3) We act in order to gaze on God. On the other hand, the active life cannot do without a minimum of knowledge, but in this case we gaze on God in order to act for Him.

It is now clear that this distinction between the two lives, contemplative and active, is derived from the preponderance of our inclination, from our joy, our will, in a word, from our end. No intermediate way is possible<sup>6</sup> for we cannot have at the same time two preponderant ends. In the final analysis it is either contemplation or action which polarizes a human life. It can happen, however, that there is an equal or alternating distribution in these two finalities, as St. Augustine has already pointed out (*De Civitate Dei*, Book XIX, chap. 2), but to speak in this case of a third mode of life is to employ a phenomenological or descriptive classification, rather than that of the "lives" (*III Sentences*, 35, Q. 1, art. 1, ad 5) in the sense that the moralist gives to the word, because such a mixed life is not orientated in a stable manner toward a unique end. It lacks structure and unity.

The scholar whose deepest "passion" is the knowledge and discovery of truth leads a contemplative life. But if his passion is teaching, he is a professor, and he leads an active life. Sooner or later a distinction arises in a man's life between the notion of scholar and professor. Since St. Thomas, however, the usage has been established of speaking

of the "mixed life," an idea which often seems to express awkwardly a truly Christian reality, and one which interests us particularly in this present study. Many spiritual authors, in fact, appear hampered in their effort to maintain on the one hand, the incontestable principle of the primary dignity of the contemplative life (S.T. II. II, Q. 182, art. 1) and on the other hand, the necessity and nobility of the apostolate. It is an undeniable fact that the contemplative life cannot be orientated toward another end which is superior to it. How then shall we allocate apostolic action to its proper place, and give it the eminent position that befits it?

We know the answer of St. Thomas: the active life, inasmuch as it is directed toward the common good and the salvation of one's neighbor, is more useful than the contemplative life, because the good of a single man is ordered to the good of all (*III Sentences*, 34, Q. 1, art. 4, sol. 1). The active life consecrated to preaching and teaching divine realities which one has contemplated, is more perfect than the simple contemplative life. Christ himself led such a life (S.T. III, Q. 40, art. 1, ad 2); likewise, bishops ought to unite in a superior synthesis the contemplative and active life.<sup>7</sup>

Here we have apparently bypassed the antinomic division of the two lives, according to a principle which is not easy to deduce. To work it out, however, let us begin by measuring the value and significance of this distinction of the human lives that a man can live. This distinction is not a revealed fact; it comes from the Greeks.<sup>8</sup> That does not mean to imply that it is false or limited. Like the remark of St. Thomas himself at the end of the article which we have just cited, it is an admitted fact: "There are men who . . ." (S.T. II. II, Q. 179, art. 1, c.) It is a fact that there are some men who, whether by physio-psychological<sup>9</sup> disposition, or through the influence of race or culture,<sup>10</sup> or by attraction of mind or deliberate choice, orient all their life toward a given primacy, either of contemplation or of action. This observation is established with certitude by psychology, sociology, ethnology, the history of civilizations and of comparative religions.

Greek by birth, this notion of the two lives corresponds to a reality, and it has been "baptized" and purified by the tradition of the Church. Far from rejecting it then, we believe it well founded and enlightening. We suggest only that we do not seek from it more than it can give and that this higher synthesis which unites the two lives, contemplative and active, ought to be sought outside this treatise. In fact, the "Treatise on the Two Lives" is not the "Treatise on Christian Perfection"; the latter is

7. S.T. II. II, Q. 182, art. 1, ad 1. Cf. Cajetan: "Opus mixtum, quod est proprium praelatis, scilicet contemplari et agere, perfectius est quam opus contemplativum et quam opus activum. Unde et Dominus non dixit de Maria quod optimum sibi elegit, sed quod elegit sibi optimam partem. Melior est enim pars contemplativa quam activa: utraque tamen parte melius est ipsum totum, quod proprium est statui praelatorum" (in II. II, Q. 182, art. 1, no vi).

"Vita mixta sive quae contemplationi et actioni vacat, continet eminenter rationes vitae pure contemplativae et vitae tantum activae, alioquin mixta non esset" (Salmenticensis. *Cursus theologicus*, Vol. XII, p. 425).

8. Cf. Festugiere, *L'enfant d'Agrigente*, chap. VII, pp. 130-146 (Ed. de Cerf, 1941).

9. Cf. for example, St. Thomas, II. II, 182, art. 4, ad 3; *De Caritate*, art. 10, ad 7.

10. Cf. especially Heller, *La Priere*, (Payot).

5. St. Thomas speaks here as a moralist: he is interested only in the morally good options of human life. He does not include in this classification what the Greeks call "the voluptuous life," which has as end corporal pleasure, and is more bestial than human (S.T. II. II, Q. 2, ad 1).

6. Cf. S.T. II. II, Q. 181, art. 1, ad 3 and Q. 181, art. 2, ad 3.



studied in the entire *Summa Theologica* (and not only in the Questions in II. II where the two kinds of lives are studied); besides, Christian perfection has only one principle and one criterion: charity (S.T. II. II, Q. 183, art. 3, ad 2), and the states of perfection are characterized by a free and public obligation to tend to perfection. (S.T. II. II, Q. 184, art. 4, c.)

To know if and how apostolic action is sanctifying, we must then enlarge our horizon and extend our research to the whole *Summa*, especially to the "Treatise on the States of Perfection" and to that of the "States." Let us recall, if need be, that St. Thomas distinguishes two states of perfection: that of bishops and that of religious. The state of perfection of a bishop consists in this, that a man for the love of God binds himself to work for the salvation of his neighbor. (S.T. II. II, Q. 185, art. 4, c.) This state, as we have pointed out, rightly embraces both the active and the contemplative life. It is evident that in our days, since priests are actually consecrated to the salvation of souls in a manner much deeper and more stable than in the thirteenth century, they participate more nearly in the state of episcopal perfection. In the measure of their public and more or less total consecration to the apostolate of the Church, religious men and women vowed to the apostolate, as well as lay people devoted to Catholic action, also participate in it.

The state of perfection for religious consists in this — that man "binds himself by a vow to refrain from worldly affairs which he might lawfully use, in order more freely to give himself to God." (S.T. II. II, Q. 184, art. 5, c.) Not that he is perfect from the beginning; he promises publicly to tend toward the perfection of charity and to use the means which the religious state offers him. (S.T. II. II, Q. 184, art. 5, ad 2) Thus the apostle is in a state of perfection, that is to say of charity, or at least he participates in this state in the measure in which he is an apostle officially and publicly designated and consecrated to this work. Might it not be in studying these states of perfection and charity itself that we would find the soul of this higher synthesis which permits the apostle to lead the active and contemplative life at the same time and to sanctify himself by and in his apostolate?

#### *Charity, the Soul of Every Apostolate*

We believe with St. Thomas, who faithfully echoes patristic tradition, that the apostle who has entered the state of perfection ought to lead a life both contemplative and active:

Not only does the active life concern prelates, they should also excel in the contemplative life: hence St. Gregory says: "A prelate should be foremost in action, more uplifted than others in contemplation." (S.T. II. II, Q. 182, art. 1, ad 1)

We have the example of our Lord Himself, "apostle and high priest," (Heb. 3:1) and also of the Twelve who said in the community of Jerusalem: "It is not desirable that we should forsake the Word of God and serve at tables . . . But we will devote ourselves to prayer and the ministry of the Word."

(Acts 6: 2-4) How can such a unity between contemplation and action be accomplished if not by charity, the soul and bond of perfection?

The distinction between the two lives is based, as we have seen, on a natural idea, which in the Christian is transcended little by little by the exigencies of charity. Charity, in fact, gives to the life of the Christian a new predominating attraction, a motivation, a joy, an end, which comes from the love of God. In the measure that charity increases, the adopted son of God is eager to do the will of God who loves him and whom he loves. Whether he gazes on God or acts becomes relatively indifferent to him. He overcomes his preferences and his natural dispositions by the primacy that he gives to the love of God and to his increasing desire to do His will. He seeks first the glory of God, and since the love of God is inseparable from the love of neighbor and these two loves increase equally, the salvation of his neighbor becomes with the love of God and the desire for His glory, the predominating end of his life.

This is why a life of activity can be more meritorious than the contemplative life, and St. Thomas states the conditions very precisely: —181—

It may happen that one man merits more by the works of the active life than another by the works of the contemplative life. For instance through excess of Divine love a man may now and then suffer separation from the sweetness of Divine contemplation for the time being, that God's will may be done and for His glory's sake. Thus the Apostle says (Rom. 9: 3): "I wished myself anathema from Christ, for my brethren"; which words Chrysostom expounds as follows (*De Compunct.* 1, 7): "His mind was so steeped in the love of Christ that, although he desired above all to be with Christ, he despised even this, because thus he pleased Christ."<sup>11</sup>

When he arrives at this degree of charity, presupposed by the state of perfection on which he has entered, the apostle is fully faithful to his vocation, and the contemplative and active life are united in him. He has, so to speak, transcended the antinomy of the two predominating ends of every natural human life. Charity has given him a higher end in which the riches of contemplation and action are harmonized. Certainly there remains in him his predominating disposition for action or contemplation and his aptitude for one or the other life, and the progress of his charity in no way obliges him to change his state. But if he is sent out by Christ and the Church he becomes an apostle, and he is thereby invited to rise above his personal attractions. If he is a contemplative (to go back to the example of St. Thomas), he renounces the joy and peace of his contemplation to do the will of God who is sending him out to action. He cannot do this without great charity.

In proposing this solution, we are aware of following in the way indicated by Passerini, and even of going further. For this commentator of St. Thomas, indeed, the mixed life is possible only through the unity that charity gives it. Such a life, he says, includes the works of contemplation and of

<sup>11</sup> St. Thomas has developed the progress in these three stages of charity in *De Caritate*, art. II, ad 6.

action, not as two different ends, but as one single end. This unique end of the mixed life is for him contemplation bearing fruit exteriorly and interiorly, its end being progress in contemplation in the apostle himself and in the men to whom he is sent. The apostle seeks contemplation not only for himself but also for his neighbor. Such an extension of his end is the fruit of fraternal charity.<sup>12</sup> Can we not go further in this matter and think that the charity of the apostle urges him to make the predominating end of his life not only contemplation for himself and others, contemplation which "conducts directly and principally to charity"<sup>13</sup> but the very object of charity itself, God and neighbor, divine goodness and beatitude?

Before pressing this hypothesis further, we would like to support it by what St. Thomas says of apostolic grace and work. In his *Commentary on the Sentences*, studying the visible and invisible mission of the Holy Spirit, he asks the question whether a visible mission was given to the patriarchs of the Old Testament. His answer appears to throw some light indirectly on the problem which we are studying. This is what he says:

Just as in the invisible mission of the Holy Spirit, it is the plenitude of divine love that grace pours out into the soul, and as, by the effect of this grace, he to whom the mission is given receives an experimental knowledge of this divine Person, so in the invisible mission, we notice another degree of outpouring, inasmuch as the interior grace, on account of its plenitude, flows out in visible manifestation by which the inhabitation of the divine Person becomes manifest not only to the one who is given the mission, but also to others.

Hence, it appears that two things concur in the visible mission: that there be a plenitude of grace in those who receive the mission, and that this plenitude be turned toward others in such a manner that grace in its superabundance flows out on others, so that this manifestation of interior grace is not only for the one who has it but also for others.

That is why the mission (of the Holy Spirit) to Christ in the first place, then to the apostles, was of a visible nature, because through them grace abounded, inasmuch as the Church was planted by them. (I *Sent.* 16, Q. 1, art. 2, c.)

Although this article treats only of the visible mission of the Holy Spirit to the apostles, it does not seem out of place to apply the principle, *mutatis mutandis*, to the sending of the apostle into the world. In him who has received this mission of "planting the Church by the doctrine and administration of the sacraments" (I *Sent.* 16, Q. 1, art. 2, ad 4), the grace received is rich with an intimate experience of the divine Persons which overflows on others. This grace of the apostle unites in one single gift the intimate experience of God, which is the fruit of the contemplative life, and manifests it to others, which is the end of the apostolate.

Thus the apostolic mission is accompanied by a particular grace whose fecundity extends from the

apostle to those to whom he is sent. Those who are not charged with planting the Church through doctrine and the sacraments do not need this apostolic grace. This does not mean to imply that they are called to an inferior holiness,<sup>14</sup> nor that the members of Christ who have not received a "ministry" would receive graces which would render them incapable of love of neighbor nor of apostolic fecundity. It simply means that they receive a grace which is by nature "contemplative" and directly ordained to fructify in an intimate and personal experience of the mysteries of God without direct reference to other men. It means finally that the apostle receives a grace which gives him a divine experience destined at the same time to bear fruit in himself and in others, a grace which permits him to plant the Church. "For God, who commanded light to shine out of darkness, has shone in our hearts, to give enlightenment concerning the knowledge of the glory of God, shining on the face of Christ Jesus." (2 Cor. 4:6)

We find here the same unity and the same bond of perfection in the apostle which we have already recognized in charity. Besides, is not charity the supreme act of grace? It appears to us legitimate to conclude that apostolic grace and charity permit us to get away from the antinomy of the contemplative life-active life in harmonizing them by a transcending end. It is by charity that the apostle attains at the same time to unity in his life and to sanctity.

As a matter of fact, it is a question not only of charity but of what we might call the theological organism: the three virtues of faith, hope, and charity, and the seven gifts of the Holy Spirit. This theological ensemble becomes one in charity, for the gifts are at the service of the virtues, and faith and hope are rendered living and sanctifying by charity (as also the infused moral virtues). It is the whole dynamism of grace, of the virtues, and of the gifts which is the source of Christian perfection. The apostle is no exception to this rule. He finds unity and sanctity of life in the exercise of the theological virtues and the gifts of the Holy Spirit. Faith, hope, and charity are called theological virtues because they have God as their direct object. They "touch"

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12. Petrus Maria Passerini, *De hominum statibus et officiis*, in II. II, 188, a. 2, no. 18, (Rome, 1656), Vol. III, p. 16.

13. *Ibid.*, no. 19.

14. St. Thomas thinks that the Blessed Virgin Mary did not receive this mission and this grace of the Apostles: I *Sent.* 16, 1, 2, ad 4.



God. It is in exercising them (*in actu secundo*) that the Christian and especially the apostle, touches God, is united to Him, is sanctified by Him. These theological virtues are exercised not only in the act of contemplation of God. The love of neighbor is also theological. To love and serve one's neighbor is to love and serve God. "Amen I say to you, as long as you did it for one of these, the least of my brethren, you did it for me." (Matt. 25:40) Through revelation God comes to us and gives us access to Him by means of "signs" that St. Paul and tradition call "mysteries,"<sup>15</sup> so that "knowing God visibly, we may thereby be raised to the love of things unseen" (Preface of Christmas). "He who sees me sees also the Father" (John 14:9), an echo of which comes down to us as a prolongation of the mystery of the Incarnation, in this phrase that Clement of Alexandria and Tertullian attribute to our Lord Himself: "You have seen your brother, you have seen your God."<sup>16</sup>

If it is true that mystical experience is never given to us except through the "mysteries," and if our neighbor is also a "mystery,"<sup>17</sup> apostolic activity, inasmuch as our neighbor is loved with theological charity, touches God. In this way it is rich with a promising experience that must be called mystical. The apostle, by means of his mission and of the special grace that he receives, is then invited to see God in the service of his neighbor and thereby sanctify himself.

This service of the neighbor, therefore, is not necessarily for the apostle a threat to his interior life. It can be such, indeed, but it is also an exercise of the theological life. It is God whom he loves in his neighbor and he lives this mystery which unites him to God. Thus contemplation and action are harmonized in the apostle. He loves his neighbor not only through a sense of duty, but through seeing God in him. "*In actione contemplativus*," Nadal used to say. An authentic act of theological charity cannot in fact be conceived without this "contemplative" love of one's neighbor, or better, without this understanding of our neighbor that faith gives. Only this penetration with the eye of faith permits us to love our neighbor as God loves him and to meet him in the secret depths where God calls him to Himself. If our service of our neighbor is not thus enlightened by faith, if our neighbor is not for us a "mystery of God," it is because we do not love him through charity. Thus understood, apostolic activity appears to be contemplative in nature. It cannot be conceived without seeing God in the object itself and at the same time that we are performing the activity. To contemplate and to do are now one act. In the measure that charity and its divine object becomes the preponderant end of a life, choice need not be made between contemplation and action. The act of charity toward the neighbor integrates them into a superior unity.

To arrive at such a unity of contemplation and action in the service of our neighbor, one must be able to exercise a charity which is truly theological. Here we find in its true place the fundamental role of prayer in the life of the apostle. Love of neighbor is love of God. To love one's neighbor thus, we must first love God. To love one's neighbor where God calls him, we must first have heard the call of God.

Taken out of its context, the phrase of Nadal, *in actione contemplativus*, would be misleading. That of St. Thomas appears preferable: *contemplari et contemplata aliis tradere* (S.T. II. II, Q. 188, art. 6, c.) on condition, however, that it is understood properly. It seems, in fact, necessary that there be in the life of the apostle one time especially consecrated to contemplation and another to apostolic activity. That does not mean that these two times must be heterogeneous to one another, and here we go further than Passerini. We believe, in fact, that the mixed life finds its unity not only in contemplation which becomes exteriorized in action, nor even in contemplation which is set as the end of action, but also in contemplation practiced in action itself. Apostolic activity, if it is animated by authentic charity, does not succeed without the gaze of faith and without a certain kind of contemplation. Contemplation is always given to us through the "mysteries," whether these be the mysteries of the contemplative life which are the graces of prayer,<sup>18</sup> or the mysteries of the apostolic life which are the sacraments, the neighbor, etc.

From another standpoint, charity, which is one in its virtuous dynamism and its formal object, has two "material"<sup>19</sup> objects. Hence the necessity of consecrating different times to the love of these two material objects, and hence also the complementary harmony of the two times where the same virtue and the same love of a unique formal object are exercised.

In an apostolic life, contemplation and action, although practiced without doubt at different times, participate in each other, so that contemplation is apostolic and the apostolate is contemplative. Thus they grow in a reciprocal manner and in an increasing synthesis. The growth of charity unifies more and more these two moments in the life of the apostle: contemplation and action penetrate each other more and more. That is why it appears to us awkward to write that it is prayer which is the soul of the apostolate — the soul is charity. It alone, on account of the privileged end that it gives the life of the apostle, permits him to bypass the alternative of a contemplative or an active life; it alone forms the unity and sanctity of his entire life.

### *The Progress of the Apostle In Sanctity*

Christian perfection is the fruit of charity. It is in exercising charity in his whole life that the apostle can be sanctified by God. It is not only a question for him of being faithful to his prayer during one

15. A. Ple, *Pour une mystique des mysteres*, in *Supplement de La Vie Spirituelle*, November 23, 1952, pp. 377-396.

16. Clement of Alexandria, *Stromates*, 1, 19 and 2, 25; PG, Vol. VIII, col. 810 and 1004; and Tertullian, *De Oratione*, 26.

17. A. Ple, *Le prochain, mystere de Dieu*, in *La Vie Spirituelle*, (October, 1945).

18. A. Ple, *Pour une mystique des mysteres*, in *Supplement de La Vie Spirituelle*, (November 23, 1952), pp. 394-395.

19. A. Ple, *La vertu de charite. Sa nature, ses objets, son mystere*, in *L'amour du prochain*, (Ed. du Cerf, 1954), pp. 117-135.

half-hour in the morning, then of rectifying his intention and beginning his activity, nor even of making an effort at vigilance and prayer during his actions. All this is good, but what is better still is to exercise fully his theological organism in the very midst and in the very moment of his action, so that the gaze of his faith, the confidence of his hope, and the love of his charity will give a soul to the activity that he is exercising.

-184- For instance, when the priest baptizes, he is invited to pour out his faith, hope, and love into the words and gestures of the sacrament and of the entire ceremony. The grace of God which he communicates will be so much the more evident and fruitful for the attending people as he manifests its riches in his life. If he addresses himself to God at the same time as to the baptized, he touches God and brings Him close to those who hear and see him. The grace of baptism is not for him, but the more thorough his knowledge of it, the better he communicates it. Certainly the effect of the sacrament does not depend essentially on the sanctity of the minister. But even in the sacramental act the minister is also the witness of God, and the effulgence of his sanctity aids the faithful to receive more fully the graces of the sacrament. In brief, the apostle by all his activity, sacerdotal or not, is himself like "a sacrament," a mystery of the grace of God which he transmits and manifests. Through him this grace is offered to others. Does not St. Paul speak of the charity [passed] from us to you (2 Cor. 8:7)? The apostle is, as it were, contagious of the charity that he has received. The greater it is in him — and in the act of the ministry — the better he communicates it to others. Thus, the grace of the apostle is developed in a two-fold manner, interiorly and exteriorly. It is at the same time intimate and public, and these two characteristics, apparently opposed, increase as their fundamental unity increases. We find here again (and why should this surprise us?) this growing duality and unity which belong to charity. In short, in the measure in which the apostle exercises his charity and his entire theological life in his activity, the latter becomes more fully fruitful both for himself and for others.

To attain this end, he must engage in each of the activities of his apostolate, not only all his charity, but also his faith which works through charity (Gal. 5:6), the vision of faith which enlightens charity in giving it its object. The object which charity leads us to love — God and our neighbor — is accessible to us only through faith. Seeing God and loving Him are indeed, in the plane of essences, two distinct activities, but they are one in the subject who knows and loves, and the more the subject approaches his perfection, the more these two activities tend to fuse into one single act, in the analogy of God whose unity and simplicity are such that in Him knowledge and love are not really distinguishable. As the end of this holiness, we might speak of the "theological act," that is to say, of an act of charity where are found vitally integrated and active faith, hope, the gifts of the Holy Spirit, and the moral virtues. Such a supreme act of

charity is not attained without the vision of faith strengthened by the gifts of the Holy Spirit.

This theological vision of the apostle is at the same time directed to the object of his mission and his character of messenger. He knows himself to be an "angel of God," (Gal. 4:14), an "instrument of God," (2 Cor. 4:7) a model to imitate.<sup>20</sup> It is through him that God gives life or death:

**Thanks be to God who always leads us in triumph in Christ Jesus, manifesting through us the odor of his knowledge in every place. For we are the fragrance of Christ for God, alike as regards those who are saved and those who are lost; to these an odor that leads to death, but to those an odor that leads to life. (2 Cor. 2:14-16)**

In the measure in which the apostle sees himself under the eye of God, acting in the mystery of God,<sup>21</sup> he is united to God in his activity, which is then fully theological. It makes him touch God. St. Paul adds immediately after the passage that we have just cited: "And for such offices, who is sufficient?" (2 Cor. 2:17) The apostle knows well that salvation comes only from God. If he is enlightened by faith, he finds in his ministry itself, at the very instant when he is exercising it, the grace of humility and of interior poverty which is at the very center of his vocation; it sharpens in him his sense of God and his virtue of religion; and thus his theological and moral life is purified and grows through his activity.

This is eminently true of all those who have entered the episcopal state of perfection, but also of all the members of the sacerdotal hierarchy who participate, each of them according to his office, in the royal, sacerdotal, and prophetic powers of Christ and the Church. This is also true, proportionately, of all religious and militant laymen in the measure in which their activity is the exercise of a mission which they have received from the Church. Every apostle is a messenger. To act in this perspective is for him a source of union with God. The apostle is sanctified in realizing this mission more and more deeply, and he knows himself filled with the power and mercy of God, from which he draws the dynamism of his hope and his zeal. He lives in the poverty and joy of St. John the Baptist:

**The friend of the bridegroom, who stands and hears him, rejoices exceedingly at the voice of the bridegroom. This my joy, therefore, is made full. He must increase, but I must decrease. (John 3:29-30)**

The apostolate thus lived is not only sanctified by prayer: it is sanctifying. It is so truly by its very essence and by an interior exigency which the apostle cannot escape if he is faithful to his vocation of missionary. Moreover, he is sent to men, pagans and Christians, sinners and just. He must see them with the eyes of faith. In his very activity he must contemplate the marvellous "economy of salvation," the gift of grace to all humanity, the mystery of the Catholic and apostolic Church, which it is his mission to found and to make increase. It is with this immense perspective that he must light

20. A. Pie, *Les mysteres de l'apotre*, in *La Vie Spirituelle*, (November, 1948), pp. 413-418.

21. Cf. the statement of St. Paul: "We speak the wisdom of God, mysterious." (1 Cor. 2:7).



up his activity, be it limited to the smallest of parishes, even to one single soul.

Enlightened by such a faith, he looks upon those to whom he is sent, welcomes them and loves them. His theological act as an apostle has God and his neighbor for its object, and that not only by reason of his charity but also of his hope. It is true that theological hope refers primarily to the good of the subject and not to that of another. But animated by charity, theological hope may also be concerned with others:

If we presuppose the union of love with another, a man can hope for and desire something for another man, as for himself; and, accordingly, he can hope for another's eternal life, inasmuch as he is united to him by love, and just as it is the same virtue of charity whereby a man loves God, himself, and his neighbor, so too it is the same virtue of hope, whereby a man hopes for himself and for another. (S.T. II. II, Q. 17, art. 3, c.)

Thus the apostle exercises his theological hope not only in what concerns himself, but likewise in what concerns others to whom he is sent. He hopes for others, and doing this, he exercises an activity authentically theological by reason of his faith and his charity, and also of his hope. The apostle then is called upon to sanctify himself by and in his activity; for that it suffices him to exercise his theological life with regard to those to whom he is sent at the same time with regard to himself as messenger. In a word, the progress of the sanctity of the apostle is that of his charity exercised in the apostolate.

This apostolic activity is not only the overflow and the fruit of contemplation; it is also in itself sanctifying and a source of enrichment for prayer, at least inasmuch as that activity is animated in its exercise by charity. Love of neighbor is only the second commandment, but it can contribute to nourishing the first one, even to awakening it, as St. Augustine says:

The love of God is first commanded; but by beginning with the second, one comes to the first. If you do not love your neighbor whom you see, how can you love God whom you do not see?

In loving his brethren — to whom he is sent by God — the apostle, by carrying out his ministry, grows in charity and returns to prayer in secret with a greater love of God. Charity is one; it grows both by acts of love of God and of neighbor.

It would be fitting to take up here the well-known laws of the progress of charity and to apply them to the particular case of the apostle. But for that a longer treatise than can be undertaken here would be necessary. Let it suffice for the moment to recall that charity comes from God in His initial gift, and also in each stage of its increase. It is then from God alone that the apostle can hope for an increase of charity, although he may be able to prepare for it and merit it by the intensity of acts of charity which are already in his power.<sup>22</sup>

It is this principle which focuses and gives meaning to the different activities of the apostle: his life

22. Cf. Noble, *Les progrès de la charité*, in the *Notes doctrinales thomistes. La Charité*, Vol. I, pp. 393-421 in the edition of the *Summe theologiae*, *Revue des Jeunes*.

of prayer (in which among other things he is invited to ask of God a greater charity for himself and for others, and in which he cultivates his admiration and worship for the bounty of God, as well as his intimacy with Him) and his ministry (which must become more and more an activity of a theological nature, where charity exercises its animating empire). In this animation, as it becomes more and more total, the progress of charity and of Christian perfection resides. For charity does not grow by extending to new objects. As soon as a man has charity, he loves God and his neighbor, he loves all men known and unknown. If he makes the acquaintance of a new neighbor, he only exercises in his regard a love which he already had. Charity cannot make any substantial progress in this direction: it does not depend on the number of men that one loves. A recluse without contact with men can have more fraternal charity than the pastor of a parish of 100,000 souls.

Charity can progress only by extending to all the acts of a Christian. It must give its soul to each of his acts, give them a divine object. The most ordinary daily act is more than an act of justice, fortitude, temperance, or prudence; charity makes of it an act of love of God and of the neighbor, and by means of it spreads out the riches of faith, hope, and the gifts of the Holy Spirit. This extension to all our acts of the moving power of charity renders them perfect and sanctifying.<sup>23</sup> It puts a seal on the intimate unity of our life and also unites us to God, in this giving us a likeness to the Holy Spirit. "This is what God does when He increases charity, that is, He makes it to have a greater hold on the soul, and the likeness of the Holy Ghost to be more perfectly participated by the soul." (S.T. II. II, Q. 24, art. 5, ad 3)

The sanctification of the apostle is then the fruit of his prayer and of the exercise of his charity in his apostolic activity. It is equally the fruit of the sacrament of the Holy Eucharist, whose particular grace is precisely the augmentation of the fraternal and communitarian charity of the body of the Church. Hence the exceptional importance of the Mass in the sanctification of the apostle, especially if he is a priest, on condition again that he exercises his entire theological life in offering it.

It would also be fitting to develop here all the graces of sanctification which enrich the common life led by most apostles: common life of religious, common life of groups of priests, communities which are or could become parishes, a pooling of resources by active lay apostles outside the home and within it. In exercising fraternal charity here the apostle touches God and thereby has the chance to merit a new gift from Him.

To conclude this too rapid enumeration, we would like to mention another factor of apostolic sanctification, the matter of purifications. In the light of the great saints of Carmel, the stages of the sanctity of contemplatives have been pointed out, and we know according to what general laws we proceed through what are called the active and passive puri-

23. Cf. II. II, Q. 23, art. 7 and 8.

fications. Faith, hope and charity must be purified by the efforts of asceticism and the direct intervention of God through the "dark nights." This doctrine so precisely explained concerns contemplatives. The apostolic life also has its purifications, but they are not exactly like those of the contemplative life. The active and passive purifications of the apostle come to him not only from his life of prayer and contemplation but also from his ministry. It is incontestable that the exercise of the apostolate invites the apostle to successive purifications. There are active purifications that he imposes upon himself by his efforts at humility and detachment, efforts of faith which make him see his activity under divine light, etc. There are also passive purifications that God sends or permits, notably contradictions and failures. How many trials come not only from the resistance of man to grace, but also from misunderstandings of confreres, even of superiors. Think of those founders of congregations of the nineteenth century, from St. Michael Garricoits to the Blessed Theresa Couderc, who saw their work, the work of God, apparently compromised, or who saw themselves relegated to the most subordinate posts by the will of those who were then their superiors.

These purifications are true imitations of Christ accomplishing his mission by the failure of the

Cross.<sup>24</sup> They are never wanting in the life of an apostle; one would wish that they might be studied, so that we might draw from them some laws of sanctification proper to the apostle. Knowing better the nature of the trials which await them, apostles would be able more easily to discover the grace that God offers them through these contradictions and failures. Thus they would be enabled to avoid discouragement or despair, bitterness or revolt, apathy or refuge in a "personal" apostolate. They would understand better that while legitimately desiring the success of the work which is confided to them and doing it their best, the definitive criteria of the value of their action is not in visible and public success, but in their fidelity to their mission: "Let a man so account us, as servants of Christ and stewards of the mysteries of God. Now here it is required in stewards that a man be found trustworthy." (1 Cor. 4: 1-3)

Such purifications come from the apostolate, from apostolic activity. From this point of view also, and perhaps especially, the apostolate is a school of sanctity.

<sup>24</sup> Cf. L. Lochet, *Le temps de la tentation*, in *La Vie Spirituelle*, (April, 1954), pp. 367-378.

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## THE ANNUAL RETREAT AND SISTER FORMATION

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As noted in a previous *SF Bulletin*, Father Dubay sent his questionnaire on retreats to approximately 1300 Sisters in many religious communities throughout the United States. Replies were treated confidentially, in line with the notation on the questionnaire form: "The purpose of this study is to help you make more profitable retreats. If you will be so kind as to join hundreds of other Sisters in answering this questionnaire, you will be making a noteworthy contribution to this end, for it is hoped that through publication the results of this study may be made available to retreat masters . . . You may be assured that your opinions will remain secret. Your Mother Superior has agreed to return all questionnaires without anybody's reading of them . . . None of your answers will be interpreted as negatively critical."

In its six issues for 1956 the *Review for Religious* carried a series of articles concerned with the results of a study on Sisters' retreats. These articles dealt almost exclusively — and of set purpose — with the Sisters' opinions and viewpoints. I wish in this present discussion to turn the spotlight of our attention to a few of the formation implications contained in the Sisters' expressed preferences and observations. To attempt more than a few would take us far beyond the scope of this paper.

### *Theology in Retreats*

The first educational implication of our retreat study is the question of theology for religious women. It came up in comment and observation again and again . . . and often with a great deal of gusto. The typical American congregations, it would seem, possess a sizable group of intellectually gifted religious who are actually hungering for a thorough, rooted knowledge of God's revelation.

These Sisters are not content with the ascetical fruit of the theological tree. They want its trunk and roots as well, yes, and its bark also. They seek to advance in love for God and they rightly view His truth as a mighty springboard.

But obscurity is a plague. I want, therefore, to mince no words as to what ought to go by the name of genuine theology. Whether all of the Sisters meant the same thing may be disputable, but at least we will here call the article by its right name.

Today courses in "theology" are common in Catholic colleges and religious juniorates. They have replaced former courses in religion. Now at the risk of plainness I would like to observe that many of these offerings are not courses in theology at all. They are nothing but ordinary articles with fancy labels. They are slights on the queen of the sciences. She is far more noble and complex than some college administrators seem to imagine.

A mere knowledge of the conclusions of theology is no knowledge of theology. What Bestor said of superficiality in the natural sciences applies equally well to the queen of all sciences. "If a man is given merely the answer to a complex mathematical calculation, or the narrative that results from a critical investigation of historical sources, he shares in no slightest way the power of the mathematician or the



historian. Some poor inert formula, some poor inert fact, is all that is left in his hand."<sup>1</sup> So also the college student, whether lay or religious, who knows little more than the conclusions of theology, is no theologian. And it is a sad mistake to allow him to think he is.

A man begins to know theology when he understands why he holds or rejects physical premonition in the tract on actual grace, when he sees that God's eternity and immutability are two sides of one truth, when he can literally watch theology bursting from the verses of Sacred Scripture. A man does not know theology by the mere acquisition of straight A grades in college level religion courses.

Now it seems fair to assume that a considerable number of the Sisters who are yearning for theology are yearning for the genuine article. Where are they going to get it? Since the roots of revelation cannot be tapped without at least a bare philosophical grounding, these Sisters cannot even at best get all of it during their college years. In retreats nothing more than the mere surface can be scratched, for time is too short and the audience too heterogeneous. The same may be said of workshops and study groups. What can the forward-looking community do to satisfy so legitimate a desire on the part of its members?

The Regina Mundi in Rome is one answer, but an answer for the comparatively few. Here in the United States we have at present a mere handful of courses in the sacred sciences open to religious women. They are a step in the right direction, but only a step. I wonder if it is entirely impracticable for the individual religious community to sponsor its own summertime program in theology for the select few who really desire it? Could not capable and interested priests be secured as instructors, priests who teach philosophy or theology during the school year in seminary or university? Coordinated courses in philosophy and theology could be given in six or eight-week sessions, courses that would entail graduate-level lectures, outside reading, and stringent examinations. True enough, the Sisters would be getting their theology bit by bit, but bit by bit is far better than nothing at all. True enough, they may get no degree for their work, but is not some theology and no degree preferable to no theology and no degree? Evaluations by outside agencies are important, no doubt, but not important enough to make us forget why we entered the religious life and why we are running Catholic schools.

### *Love for the Church*

The second educational observation I would like to make concerns many more Sisters than did the first. It deals with an appreciation of the Church, the Mystical Body of Christ. In the list of preferred meditation subjects that of "love for the Church" stood 25th in a total of 33. Of 701 respondents only two placed loving the Church at the top of their lists. What is even more striking, however, is the large number of religious who did not include the

Church anywhere among their ten choices. Undoubtedly, there are a number of valid reasons that prompted some of these omissions, but yet there appear to be grounds for suspecting that too many of our Sisters do not fully appreciate the astounding fact of the Church and the piercing reality of her supernatural function in God's provision for the salvation of mankind.

This is manifestly not the place to discourse on the unique splendor of the Mystical Body, but nonetheless we cannot refrain from pointing out that the religious who misses the grand significance of the Catholic Church necessarily has a truncated view of supernatural reality. She does not see what St. Cyprian meant 1700 years ago when he said that "no man can have God for a Father who will not have the Church for a mother."<sup>2</sup> St. John Chrysostom's ringing challenge, "nihil Ecclesiae par est! — nothing is comparable to the Church!"<sup>3</sup> falls on ears unappreciative of the riches embraced in those four words. She is not vibrantly alive to that splendid truth enunciated by our present Holy Father when he spoke of "Mother Church to whom, after God, we owe everything."<sup>4</sup>

What can be done? Ideally, a major seminary level course in ecclesiology would be the desideratum, and that brings us back to our discussion on the need for genuine theology in Sister formation. But we must keep our feet on the ground and recognize the fact that few communities are going to offer full-blown courses in ecclesiology — at least in the near future. The next best is a simple matter of "the more, the better." Provincial superiors and directresses of education should strive with might and main to squeeze solid instruction on the Church into every nook available in the schedule of novitiate and juniorate. Local superiors might advance the in-service formation of their Sisters by suggesting to their priestly conference masters the subject of the Church as a topic for a year's series of conferences. All superiors will do well to encourage for use in spiritual reading books with theological fibre.

### *Background of Retreatants*

Of all the terms contemporary educationists love to toss about in the pages of their many journals there are few that occur more frequently than "individual differences." While I carry no brief for every label found in the educational dictionary, I must confess to a complete sympathy with the idea expressed by this one. The psychological-educational field of tests and measurements has done the 20th century a great service in demonstrating so clearly the vast difference in potentiality and achievement that can exist between one child and another.

And yet the individual differences found in the ordinary schoolroom are dwarfed by those we find in the typical retreat for religious women. After all, in the classroom the children are at least approximately the same age; their juvenile interests

2. "Habere non potest Deum patrem qui ecclesiam non habet matrem." *De catholicae ecclesiae unitate*. PL, IV, 502.

3. *Homilia de capto Eutropio* PG, LII, 397.

4. *Mystici Corporis*, N.C.W.C. translation, p. 3.

1. Arthur Bestor, *Restoration of Learning* (New York: Knopf, 1955), p. 35.

and outlooks are similar; they are presumed at least to have been exposed to the same previous subject matter; they originate for the most part from the same part of the country and even from the same neighborhood. In many a retreat conference hall, however, the only common elements with which the master has to work are a devotion to the same rule and an identically cut set of veils. The newly professed Sister listens to the same advice as does the golden jubilarian. The nursing section of a community will on occasion receive an instruction on the art of education of children. Sisters respectively practicing the prayers of quiet, simplicity and discursive meditation attend the same conference dealing with the problems of mental prayer.

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Surely, if provision for individual differences is so important for the adequate instruction of children, it is nothing less than indispensable for a suitable formation of consecrated souls. Of course, the perfectly ideal method of meeting the difficulty of diverse backgrounds and capacities is tutorial instruction, but that is manifestly impossible both in modern education and, for the most part, in the spiritual formation of religious. Yet, the more closely we can meet the ideal, the more homogeneous we can make each group of retreatants, the more effective will be our efforts in their behalf.

Wonderful would be the retreat situation in which the master could concentrate on the needs of one uniform group: junior Sisters, or aged and infirm Sisters, or the middle group. Wonderful, too, if he could explain the principles of ascetical theology to a group homogeneous in capacity and background. Wonderful, yes, not only from his point of view, but also — and indeed, more so — from that of the Sisters.

It seems manifest that we have in this problem of heterogeneous retreat grouping a fundamental reason why so many religious women are not satisfied with the approach of the retreat master and the content of his meditations and conferences.<sup>5</sup> In the very nature of things as they now stand many are bound to be dissatisfied. How can the priest give the college professor a thorough, intellectually based conference, when next to her sits an equally important domestic Sister who has grown old at the stove? How can he prudently dwell on the prayer of simplicity (which as an acquired form of prayer is often soon met by the faithful soul), when he sees before him many young Sisters who are probably struggling with the scaffolding of a recently-learned meditation methodology?

Desirable though homogeneous retreat grouping may be, we may not in our enthusiasm forget that its achievement presents more than one knotty problem to the provincial superior.

#### *Fresh Thinking Necessary*

We by no means pretend that the present discussion even touches upon all the notable retreat problems faced by American religious women, and it most assuredly does not solve those it does touch. But faced and solved they all should be. Perhaps the adequate solution of these difficulties will entail approaches and techniques quite unlike our traditional *modus agendi*. That possibility, however, frightens no one. Our present Holy Father is leading the way in showing 20th-century Catholic life how to meet unexampled situations in a prudent, yet almost daring manner. To meet the retreat needs of today's Sisters fresh, vigorous, mature thought is indispensable.

5. See *Review for Religious*, XV (March 15, 1956), 91-96.

### STUDYING FOR THE GLORY OF GOD

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"A life of studies," said St. Ignatius of Loyola, "requires the whole person." A faint-hearted, difficult approach leads to superficial results. Therefore, it is so important that those who are in charge of our student Sisters inspire them with a real enthusiasm for the life of scholarship and fill them with a holy ambition to become outstanding in the field to which they are applied.

The student Sisters should develop a real liking, an ardent zeal, a deep enthusiasm for their work. Quite a number of them start their studies only because they have been so instructed by their superiors, out of obedience, out of love for God. That is indeed and should remain throughout the basic motive of all their endeavors.

However, if they work for God, they must work as well as possible. Nobody should surpass them in the zeal and application with which they do what they do for love of God. Now, if we realize with what utter devotion and tireless, painstaking unrelenting concentration thousands of students and scholars pursue their intellectual careers (I am not speaking of the average college student, but of those men and women who dedicate their lives to scholarship and research), the challenge to our Sisters' love of God is not to be ignored. These men and women are impelled by a powerful natural incentive which our Sisters too often neglect, of which they may even be afraid. These secular scholars love their work; they are keenly interested in it; they become so deeply absorbed by it that the life of study and



research is not for them a burden to be reluctantly shouldered anew every morning, but a steadily growing addiction, yielding rich returns of austere but deep satisfaction.

Religious students are generally so convinced of the unique value of the supernatural life that they are unable to take the intellectual life as seriously as secular scholars. They may be tempted to consider their studies as a harmless way of spending their time usefully in the interval between the spiritual exercises, somewhat, as Abbé Brémond used to say, like a Carthusian monk puttering about in his garden between the Hours of the Divine Office.

Now it is quite true that studies are only a means, that the supernatural life remains the supreme reality. But one thing is certain: without a real love for studies and scholarship it is very difficult to make great progress in the realm of the intellect. One remains an intellectual dilettante, with a certain amount of erudition and a nice veneer of scholarship, but never really outstanding. And thus this detachment, which seems inspired by lofty motives, tends to defeat the very motives which have inspired it. Sister studies for God, yet she neglects the most powerful, the indispensable natural means for outstanding achievement.

Therefore, it is essential to develop in the student Sisters a real love and enthusiasm for the life of study and scholarship. When they feel their interest for the things of the mind growing, when they are getting more and more absorbed by and engrossed in their studies, they should not resist but thank God for this great help and let themselves go without fear. Then all the powers of their mind will naturally, easily, spontaneously concentrate on their work, and great things may be expected from them.

There are certain dangers, to be sure. But prudent guidance will help the Sisters to avoid them. This spontaneous interest in their studies may weaken their right intention. But if this deep love for the things of the mind is used as a powerful means to become outstanding in an activity carried out for the love of God, this danger is easily avoided. Does this natural zest for their work not decrease their merit in the eyes of God? By no means, since merit does not depend primarily on the difficulties which they overcome but on the love with which they do whatever they do for God. A host of distractions may crop up in their prayers. Let them convert these very distractions into prayer and talk with God of that fascinating work which He allows them and wants them to carry out for Him. An unbridled love for an intellectual career may kill their holy indifference, so that, if the superiors see fit to steer them into another direction, they may be unable to tear themselves away from their beloved books. Yes, that danger is real for a few Sisters; they will have to maintain, deep down in their heart, a fundamental readiness to heed the call of obedience, whenever it may be heard.

The ideal which we are outlining here is not easy to reach, yet it is an ideal which our student Sisters

must keep before their minds. To lead a life of study without real attachment to these studies comes very easily to young religious who have just emerged from their novitiate. On the other hand, to yield entirely to the enticement of things intellectual and to become so much absorbed in them that nothing else seems worthwhile should not be too difficult at least for the more talented of our Sisters, for those from whom we may really expect great things. But to combine both an utmost dedication to studies and scholarship and a basic detachment from them is not easy. Yet a Sister who realizes that ideal will spontaneously exploit all her talents to the fullest extent without seeking herself, only for the glory of God.

There is another similar combination of seemingly contradictory attitudes which our student Sisters should try to develop: confident ambition joined to a sincere humility.

Confident ambition: every student Sister should decide wholeheartedly to become as good in her field as she possibly can. Let her set her aims very high; let her try to become an outstanding expert, an original contributor in her field, be that field ever so humble or unglamorous. Away with false humility, which becomes too often a deadening feeling of inferiority, when it is not a cloak for laziness. Few things make for mediocrity as effectively as the conviction that you will never get very far. There are, among our student Sisters, quite a number of outstanding talent; there may even be a few potential geniuses. But what will ever come of these God-given aptitudes? Even if the superiors give these Sisters a chance to cultivate their talents, they will probably chug along with so many others towards some discreet mediocrity. They need somebody to help them become aware of their talents, to remind them of their responsibilities (as in the parable of the talents), to give them confidence in their own abilities and to fire them with a holy ambition for outstanding achievements. Too many Sisters believe that a self-deprecating diffident attitude is essential to real humility. "Mine is a very small light. I am not the intellectual type. After all, I am only a nun." Such feelings are generally not expressed, but they lurk in many a bright mind. What a deadening send-off for a life of studies.

The Sisters should be taught to believe in their talent and to be ambitious in their aims. "God has given me talent; my superiors give me time and opportunities to cultivate it. So it is up to me. I can become outstanding in my field and, as sure as I love God, I am going to try." That is the spirit with which they should set to their work — a spirit of holy ambition, out of burning love for the Master they serve and for whom nothing is ever too good.

Is that pride? It could become pride, but it will not if this ambition and confidence is balanced by a deep humility. This humility will be tested if and when the humiliations arise; my lack of success, my efforts are not appreciated, my great plans are rejected or come to nothing; I am not allowed to develop my talents or to use those which I have.

How human it is, then, to become bitter and dejected. But if the ambition was of the right kind, prompted by the love of God, such pusillanimous reactions are definitely out; no lack of success or of recognition will ever, for any length of time, dismay one whose final purpose is only God's glory.

Confident ambition together with deep humility—a strange combination indeed. Difficult to achieve? Yes, much more difficult than humility without ambition, too frequent in our Sisters, too easily fostered by misunderstood early training, or than ambition without humility. Yet without some such disposition

it seems very difficult to rise above mediocrity in an enterprise which requires "the whole person."

Our Sisters should try to derive inspiration from the example of the secular scholars, their tireless efforts and their splendid achievements. Efforts and achievements are made possible by a powerful combination of passionate interest in their work and burning ambition to forge ahead. A similar interest in their work combined with inner detachment, a real ambition to succeed joined to a deep humility will make it easier for our Sisters to achieve great things for the glory of God.

### DISCUSSION OF EVERETT REPORT

-190- From members of the hierarchy, superiors of religious communities of men and of women, university and college administrators, certification officers, and educators, both Catholic and secular, in various other capacities have come favorable and enthusiastic comments on the Everett Workshop Report. Those evaluating the study repeatedly remark that the thinking underlying the projected curriculum for Sisters is sound and the proposals challenging. Readers express agreement with both the selection and the continuity and sequence of courses within the proposed programs. The next issue of the *Bulletin* will carry a report on these reactions, which continue to arrive in every mail.

In the interim before this year's SF Conferences, some communities are already experimenting with the Everett curriculum, a number of others report that they have already revised their programs because of it, and many other groups are studying the principles, results of research and the patterns of course offerings described in the Report. Detailed announcements of the regional conferences, to be held during the second semester, will be released by circular as soon as possible; and the thought given in the meantime to the Report's "sound and far-seeing educational theory and practice," as one college president expressed it, will enrich the discussions and exchange of ideas and plans for which the conferences provide the occasion.

### NEW NATIONAL GROUP ORGANIZED

An organizational meeting of the Conference of Major Superiors of Women's Institutes of Pontifical Right of the United States was held Nov. 24 at the Conrad Hilton Hotel, Chicago, following a recommendation of His Eminence, Valerio Cardinal Valeri, prefect of the Sacred Congregation for Religious. His Eminence, Samuel Cardinal Stritch, archbishop of Chicago, gave the invocation and welcome address. The new organization plans to hold national meetings from time to time and regional meetings annually.

### NATIONAL CONSULTATIVE COMMITTEE MEETS ON SFC PLANS FOR 1957-58

The National Consultative committee of the Sister Formation conferences met Dec. 13 in the office of the National Catholic Educational association, Washington, D. C. In attendance were Most Rev. Bryan J. McEntegart, Rt. Rev. Msgr. Frederick G. Hochwalt, Rt. Rev. Msgr. John J. Voight, Rev. Allan P. Farrell, S.J., Rev. John F. Murphy, and Brother W. Thomas, F.S.C. Rev. Robert J. Henle, S.J., representing Very Rev. Paul C. Reinert, S.J., president of the College and University Department, acted as chairman. Sister Mary Emil, I.H.M., national SFC chairman, submitted plans for the 1957 and 1958 SF conferences and convention meetings of the Sister Formation committee.

### CATHOLIC UNIVERSITY OF AMERICA SPONSORS SFC WORKSHOP IN ART

Announcement is made by the Catholic University of America of a new Workshop Seminar on art in the Sister Formation Program, to be offered June 14-25, 1957. Basic to the discussion will be the section on art and the principles of Sister education as set forth in the *Report of the Everett Curriculum Workshop*. The following course description has been issued by the Director of Workshops, Dr. Roy J. Deferrari:

Workshop on Art for Christian Living  
June 14-25, 1957

SEMINAR 3: ON ART IN THE SISTER FORMATION PROGRAM (2 semester hours of credit)

Director: Sister Esther Newport, S.P.

Discussion of the art program suggested in the *Report of Everett Curriculum Workshop* by the Sister Formation Conference of the N.C.E.A. Study of means of implementing such a program; problems of teachers, equipment, course content; importance of Sacred Art in religious formation and culture. Experimentation and demonstration as needed.

For complete information on this workshop, write to the Director of Workshops, Catholic University of America, Washington 17, D. C.



## NEWS FROM THE REGIONS

Two recent booklets published by the Sisters of Charity of Saint Elizabeth, Convent Station, N. J., stress the role of novitiate and juniorate formation in the works of charity and education carried on by the community. *Deus est Caritas*, an

EAST illustrated historical account, has a foreword by Most Rev. Thomas A. Boland, archbishop of Newark, in which tribute is paid to the Sisters' successful work. Most Rev. James A. McNulty, bishop of Paterson, comments: "I have been privileged to know . . . the secret of this successful work. It is the long and careful training in the principles of holiness and learning given to the candidates in the Preparatory School and Novitiate, and the opportunities given the professed Sisters for degrees in higher education in the works of administration, teaching and nursing. This is a wise policy."

The second booklet, *Sedes Sapientiae*, explains the Mother Xavier Juniorate, opened in Sept., 1955, as a residence for junior professed Sisters engaged in collegiate studies. The following selection is from this publication:

To those short on magnanimity the facts are dreary and the obstacles overwhelming. Here we are faced with a Sister shortage in every department of our work—teaching, nursing, pharmacy, protective homes, and institutional administration. Oh, it is true that there are more postulants and novices in our novitiate than heretofore; but there simply are not enough. In fact if there were several hundred new Sisters ready for duty in September we could use them immediately and still find ourselves short.

Then why a Juniorate which protracts the period of Sister formation? Why deprive ourselves of the services of these young Sisters for another interminable year, or year and a half?

And we have shown only part of our difficulties. Before going on, let us face all. What, then, of our responsibility in rejecting new schools and hospitals not only in dioceses familiar to us, but in different parts of our country—even in different parts of the world? More heart-breaking still, what of the missions both here and abroad that we have so reluctantly closed in order to place Sisters where they were desperately needed? And have we no concern for the bishops and pastors under whom we work? Can we not see their problem of overflowing schools, additional children on waiting lists, and limited parish funds?

Then why a Juniorate?

We must first of all remember that our very successes have helped bring about the situation we have just been lamenting, not only for ourselves but for the clergy as well. Because our schools and hospitals have been good, they have created a demand, and the demand at the moment is outstripping the supply. But that should not frighten us and make us feel that we are fighting a losing battle. Rather, we should be filled with pride when we consider the vision and competence and holy courage of our early Sisters. They were pioneers, and many of them had the sweet satisfaction of witnessing the growth of the works they had inaugurated. For such growth implied ap-

preciation and, whether expressed or implied, appreciation is always sweet. But just because they knew how to envision and dare and we profess to emulate their spirit, so do we envision and dare. They would never have said to us, "Our work is perfect. See no flaws. Try nothing new." Instead, they must have recognized and regretted flaws, and thought like this, "We have had time only for the foundations. Those coming after will improve and build." And that is what we aspire to be—not just custodians of the past, but improvers and builders.

And so at long last we have our Mother Xavier Juniorate. We are realizing a dream not altogether new, for our oldest living Sisters quote Sister Antonia who had charge of Sister education in our Community about fifty years ago. When exhorting a group of young Sisters to true scholarship, she would exclaim, "And I say to the Community: Sink yourself in debt, but educate your Sisters. For the day is coming when a college degree will be needed for qualified teachers in our elementary schools." Like us, Sister would sigh at the ambition of our program and our limited means. Like us, she must have looked enviously at the religious communities of men who consider it not a waste to take from nine to fourteen years of a young man's life. Again like us, she would applaud this beginning and trust to the future for development and improvement.

But while it is pleasant to recall that some of our own Sisters could foresee educational trends and project themselves into a later generation, the strongest authority for our Juniorate is the Holy Father. In unequivocal language he has told us what we must do: "Sisters who are teachers and educators must be so ready and so up to the level of their office; they must be so well versed in all with which young people are in constant contact, in all which influences them, that their pupils will not hesitate to say: 'We can approach Sister with our problems and difficulties; she understands and helps us.'" And again: "Educate yourselves, educate yourselves completely, educate yourselves with renewed effort, you who have the duty and are the educators of so many of the young girls of today, of so very many of the teaching women of the proximate future."

But the reason for the Juniorate is not the deepening of scholarship and the inculcating of habits of study alone. The theme of a recent symposium for directresses of young religious was *Holiness in Wholeness*, and that expresses most aptly what we desire for our young Sisters. The Juniorate provides for them a period of transition between the sheltered atmosphere of the novitiate and the activity of mission life. Here the young religious are in a halfway period of formation, during which they are not subject to all of the external discipline of the noviceship nor do they yet assume all of the responsibilities of the Sisters under perpetual vows. At the same time they have the opportunity of learning how to integrate their professional formation with the demands of their spiritual formation.

And this integration is vitally necessary. Those experienced in the direction of seminarians and young Sisters know that the normal period of exaltation in beginners is relatively short, and that generally around the third year a period of "disenchantment" sets in. In the Juniorate the Sisters have the full attention of the mistress who will help them understand the crisis through which they are passing, and who will point out to them the difference between sentiment and will. Thus they will grow strong in their spiritual formation by putting into practice the

principles of mortification and sacrifice learned in the novitiate, but perhaps not put to the test there by the demands of their own nature. And so they have a proving ground.

Moreover, in the Juniorate we keep our young Sisters in contact with the sanctifying influence of labor by teaching them household arts and manual skills, for we believe that these give greater stability and equilibrium to minds devoted to study. We would have them know the feel of working with inert matter, and we would have them experience the satisfaction of a job well done. Since they have vowed themselves to the religious life in an active community, they must acquire a sense of material realities and they must remember that they are human.

Indirectly we also hope to encourage vocations to our own community and eventually to staff adequately the works to which we are committed. We are reasoning that our Sisters will assume their duties with a better understanding of the spiritual life, a deeper knowledge of themselves, and with a more adequate intellectual training. Consequently, in their relations with others they will be better able to reveal the truth of their own lives—that they have found a great and deep personal fulfillment in dedication to prayer and sacrifice and labor.

But we have merely taken the first step toward an ideal. Our Holy Father says: "There is no objection to a Juniorate that would last for the entire period of the temporary vows. For the institutes that have the means to accomplish it, the ideal will always be a special house organized for this purpose." We have the house. Let us hope that sometime soon we may be able to keep our Sisters in the Juniorate for the entire period of temporary vows.

Two scholarships will be available at Webster college, Webster Groves, Mo., in MIDWEST 1957, for Sisters from congregations which do not conduct senior colleges. Scholarships cover board, room and tuition.

Letters of application should be sent before April 1, 1957, to Sister Mariella, president, and should include information regarding the Sister's academic status and ability.

A panel on Sister Formation was held Jan. 4 at St. John's university, Collegeville, Minn., with Sister Incarnata, O.S.B., St. Joseph college, St. Benedict, Minn. serving as chairman. Speakers were Sister Mary Emil, I.H.M., Marygrove college, Detroit; Sister M. Emmanuel, O.S.F., dean of the College of St. Teresa, Winona, Minn.; and Sister M. Crescentia, B.V.M., dean, Clarke college, Dubuque, Iowa.

Sister M. Emmanuel, O.S.F., vice-chairman of the SFC national committee, will present the work of the Sister Formation Conferences at a meeting of Sisters of the Presentation from throughout the United States, to be held next Fall at Presentation Junior College, Aberdeen, S. D.

Sister also presented the Conferences' work to the Sisters of St. Francis of Perpetual Adoration, Viterbo College, La Crosse, Wis. She reported on the Everett Workshop to participants in the regional meeting of the National Conference of Catholic Schools of Nursing, held in October at St. Mary's hospital, Rochester, Minn.

"Franciscan Life Today" in the light of recent decrees on renovation and adaptation was the theme of the fifth national meeting of the Franciscan Teaching Sisterhoods, held Nov. 23-24 at the College of St. Francis, Joliet, Ill. Papers were read on the "*Renovatio accommodata*," "Primacy of Contemplation in Franciscan Life," "Adjustment of Religious to the Active Life," "Place of the Religious State in the Church," "Genuine Concept of Obedience," and "Value of the Common Life." Sister Emmanuel, O.S.F., SFC vice-chairman and dean of the College of St. Teresa, explained the curricular patterns in the Sister Formation Conference's *Everett Workshop Report* and led a discussion on the subject.

The Dominican Sisters of the Congregation of the Sacred Heart, Grand Rapids, Mich., have inaugurated a pre-service degree program for their Sisters at Aquinas college, Grand Rapids.

Sisters teaching at Ancilla Domini College, Donaldson, Ind., are using the *Sister Formation Bulletin* and *The Mind of the Church in the Formation of Sisters* as subject matter for their professional meetings this year.

Under the sponsorship of Mother Mary Maurice, R.S.M., mother general of the Religious Sisters of Mercy, delegates from all the nine provinces of the Order will convene Easter week, 1957, in Milwaukee for their fifth annual educational conference. Purpose of the conference is to promote the scholarship and professional growth of the Sisters.

The keynote address of the conference will be given by His Excellency, Most Rev. John J. Wright, bishop of Worcester.

The planning committee of the Northwest Regional Sister Formation conference held its first meeting of the scholastic year at Mount St. Vincent, Seattle, Wash., to make arrangements for the 1956-57 Sister Formation conference, which will be under the patronage of the Most Rev. Thomas A. Connolly, archbishop of Seattle. Host institution is Seattle University. Hospitality will be provided for conference participants by Providence Hospital, Everett, Wash., at the site of the Everett Curriculum Workshop.

Members of the planning committee who attended the meeting were Mother M. Colette, S.S.M.O., superior general; Mother M. Philothea, F.C.S.P., provincial superior; Mother Champanhac, S.N., su-



perior; Sister Antoinette, S.S.M.O.; Sister Frances Josephine, S.N.J.M., vice chairman; Sister Hildgarde, C.S.J.; Sister Innocentia, C.S.J.; Sister Jean Frances, O.P., secretary; Sister Judith, F.C.S.P., chairman; Sister Rita Mary, C.S.J.; Sister Rose Imelda, F.C.S.P.; Sister M. Rosena, O.P.; Sister M. Victorine, O.P.; Sister M. Vincent, S.S.M.O.; and Sister Wilfreda, S.N.J.M.

Under the chairmanship of Sister M. Imelda, O.S.B., 18 educational consultants from religious communities in Washington and Oregon met for a one-day session at St. Mary of the Valley, Beaverton, Ore., upon invitation of Mother M. Colette, S.S.M.O. Rev. Martin Thielen, superintendent of schools of the archdiocese of Portland, sent a letter of welcome. Keynote speech was by Sister Judith, F.C.S.P., who listed some helps the community ed-

ucational consultant can extend to the in-service teacher. Informal discussion groups concentrated on the problem of stimulating interest in professional growth.

A report was given on the teachers institute held at Mount Angel college, where special features included well-selected films and a plan for assigned readings as a follow-up activity. Two communities drafted plans for a joint workshop in reading, for intermediate and upper-grade teachers.

Sister M. Geraldine, O.S.F., is succeeding Sister Manuela, O.S.F., on the Southwest west in-service committee, Southern section. (The Bulletin was in error in the appointment previously reported).

### SPIRITUAL AND INTELLECTUAL GROWTH

The following are some comments from the questionnaire distributed last year to Sisters charged with the direction of the program of young religious:

*What attitude should novices be taught to take about things intellectual during the period of the novitiate?*

Novice Mistresses: "They should be constantly aware that they are being prepared to be religious educators. They should appreciate the objective of novitiate training and the necessity of concentration on the spiritual but the approach taken in this training should keep them aware of the interrelation between their intellectual life and their spiritual life and prepare the way for the integration of the two in fact." . . . "The Sister-novice must be convinced, first, of the paramount importance of the spiritual in her training as a religious devoted to the active apostolate in the Church; secondly, of the need of the intellectual formation for the competent fulfillment of her future professional task; and, permit me to quote Brother Charles Henry, F.S.C.: 'most important, the vital need for integration, the fusing of the saint and the scholar in the person of the teaching religious.'"

Directress of Studies: "Novices should be taught that the intellect is the highest faculty of man and merits highest type of development. Even with the greatest good will, if the intelligence is not properly formed and instructed, it tends to use the imagination as a crutch and it is affected to a large extent by mental images, bad mental habits, careless and slovenly thinking. The intellect is a standard piece of human equipment and should inform every human act. If novices were taught what constitutes a human act, the factors which interfere with knowledge and free choice would soon find their own subordinate places, and moral responsibility and stability would be heightened. The intellect needs food for thought before it can properly inform the will. These young religious should be made to

realize that the distinctive power of man is his ability to reason things out, and his actions are not fully human until the spiritual faculties dominate his life." -193-

Provincial: "During the period of the novitiate the novices should look upon things intellectual as means of understanding more clearly and thoroughly the formation required of a religious teacher. Intellectual experiences properly integrated with religious experiences will enlighten the candidates, stimulate their thinking, inspire them with high ideals, and thereby, train them in the habits of virtue. For the religious, knowledge and culture mean progress toward perfection in her state of life. Training in secular learning should be based on understanding of a vivifying unity in both spiritual and intellectual matters all contributing to the development of a wholesome personality."

Novice Mistresses: "We begin very early to teach the postulants that their talents are given by God to be used for souls; thus, the more the girls apply themselves to the required studies the more they will be able to do for God in the future." . . . "During the period of the novitiate novices should be taught to consider the intellectual formation they receive as part of their total formation as religious, intimately related to the spiritual formation. The development of the intellect is necessary for spiritual development." . . . "Deep appreciation of the help study can be to the supernatural life; appreciation of the emotional balance which a firm grasp of sound principles can bring, especially to women who tend to get lost in details. But always the young Sisters must be taught to understand and realize practically that the intellectual and supernatural are not synonymous, and that it is possible to delude oneself by confusing knowing and being. However, it seems to us from our experience that the danger of over-intellectuality is on the whole far less than the danger of uncertainty, insecurity, and immaturity from lack of intellectual formation."

## BIBLIOGRAPHY AND DOCUMENTATION

Emerich Coreth, S.J., "Contemplative in Action," *Theology Digest*, 3 (Winter, 1955) 37-46, trans. from "In Actione Contemplativus," *Zeitschrift für Katholische Theologie*, 76 (1954), 55-82.

Jerome Nadal, one of the early Jesuit priests, was officially appointed by St. Ignatius to travel to the provinces of the new Order to explain its constitutions to the members. His letter explaining the place of contemplation and action is analyzed by Father Coreth of the Jesuit Faculty of Philosophy at Innsbruck, Austria.

-194- Father Nadal's formula, "contemplative in action," is regarded as the classical expression of the Ignatian ideal of perfection, valid for every Christian seeking perfection amid the difficulties of external work rather than in the quiet of contemplation. Father Coreth first investigates the historical meanings and changes of meanings of "action" and "contemplation"; then, using this analysis as a tool, he determines the philosophical and theological meaning of Nadal's formula.

For Ignatius, "perfection is to be attained in apostolic action and not in the quiet of contemplation, for action itself is extolled as the form-principle of self-sanctification, just as necessary as formal prayer, contemplation and the 'exercises.'" . . . Amid the active encounter with men and the things of the world, an order of life of complete surrender to God can be lived. Striving for perfection, therefore, must not be accomplished independently of and apart from this external activity — as it were in another room part — until one may dare to share with others the overflow of his own light and grace; rather it is to be accomplished in the midst of action itself which is performed for the honor of God and the salvation of the neighbor, and so for the love of God and the love of the neighbor." (pp. 40-41) In Ignatian spirituality the contemplative element, both the study of theology and the sciences (intellectual contemplation) as well as the interior life of prayer (religious contemplation), are ultimately ordered to the perfection of action. To prove that such ordering is not a complete inversion of objective values — the "degradation" of contemplation to function as a servant of action — Father Coreth lays bare the roots of the historical errors of intellectualism, spiritualism and individualism, considering their three inherent polar tensions: Intellection and volition, interiority and exteriority, the individual and society.

"It seems to us . . . as with St. Thomas, that the apostolic is the highest type of life. But we disagree with Thomas in the reason we assign: it is not the highest because contemplation in the sense of *contemplata aliis tradere* is more perfect than pure contemplation, but because it embraces in a unity both interior and exterior, the love of God and love of neighbor, and brings them to their highest

development in external action which is animated by the interior conviction of Christian love in its two inseparable dimensions." (p. 43)

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"We can be sure that it is from the Church alone that we shall acquire an integral spiritual life, full and balanced. If we neglect any element of the Church's life, either in the name of a particular spiritual tradition or because it does not appeal to our temperament, the result can only be impoverishment and one-sidedness. . . . But the liturgy is the greatest of spiritual educators, not only by the grasp of doctrine which it gives, but also by the religious sense which it forms. We can say of the psalmody, and indeed of the whole liturgy, what St. Thomas says of the Our Father: '*format affectum*': by the place it gives to adoration and praise, by its sense of the sovereignty of God over the soul and over events, by its sense of our dependence upon grace, it forms in us a temper of religion and prayer which is of incalculable value towards the growth of contemplative prayer. And in assessing the influence of the liturgy upon the life of prayer, we must remember above all that, behind and beyond its role as a spiritual educator, the liturgy in its integrity, sacraments and psalmody and liturgical year, is the indispensable condition through which we are brought to the *consortium mysteriorum salutis*, that communion with Christ and his redemptive mystery which is the source of all supernatural life and especially of all prayer."

Aelred Sillem, "The Liturgy and Contemplative Prayer," *Life of the Spirit*, XI (November, 1956), 209, 216.

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"Enroute to the Parkland Conference, I had the privilege of participating for two days — June 20 and 21 — as a consultant in the Sister Formation Conferences' Workshop, held at Providence Hospital, Everett, Washington. This Workshop, a national one in scope, was part of a long-range study, assisted by a grant from the Fund for the Advancement of Education, to develop improved programs for the preparation of Sisters for teaching in religious schools. About 20 Sisters, representing outstanding Catholic colleges, were in the Workshop at Everett. The Workshop extended throughout the summer. Sister Mary Emil, Marygrove college, Detroit, Michigan, chairman of the Sister Formation Conferences, directed the Workshop. The Sister Formation conferences is a movement among the Sisters who are teachers in the parochial schools, similar to the TEPS movement. They are seeking to raise standards of preparation and practice for the Sisters, as is true of the TEPS movement for public school teachers. I found this to be a singularly devoted and dedicated group, seeking earnestly for means of improving their teacher education programs. The give and take of discussion was spirited, and I found



myself quite frequently driven into an intellectual corner from which I attempted to extricate myself. Although, in all honesty, I took an intellectual drubbing, the experience was one of the most delightful and stimulating I ever had.

"The Sisters also met with the state certification officers at Parkland to discuss means by which the Catholic colleges over the United States could prepare teachers for religious schools and, voluntarily, meet state certification requirements. Legal requirements for the certification of parochial school teachers exist only in a few states; the typical practice, however, is for such teachers to meet the same certification requirements as public school teachers, if their schools seek accreditation by the state departments of education."

T. M. Stinnett, "Purely Personal," TEPS TIPS, VI (Sept., 1956), 1.

(Editor's note: TEPS TIPS is an organ of limited circulation distributed to state chairmen of the Teacher Education and Professional Standards committees. The above comment was a semi-confidential, informal report to a professional group who would have special interest in the contact the Sisters were privileged to have with the official organization of state certification officers).

"Sister Mary Emil, chairman, Sister Formation conferences, appeared on the program at the 1956 Annual Meeting of the National Association of State Directors of Teacher Education and Certification at Parkland, Washington, during the last week of June. She explained the role of SFC as being roughly analogous to that of the National Commission on Teacher Education and Professional Standards of the National Education Association. She also gave a preliminary report on the Everett Curriculum Workshop. 'In our own way, in our own association we are a professional standards group,' she said.

"After having presented effectively an explanation of the expression, 'Sister Formation,' she described in brilliant fashion the goals relating to teacher education and professional standards for Sisters.

"Her address was easily classified as one of the highlights of the meeting. The participants at the meeting were impressed with the high degree of overlap between the goals of teacher education for Sisters and those being sought for public-school teachers. Both groups will benefit by a continuous exchange of ideas in the future."

Wayland W. Osborn, director, Division of Teacher Education and Certification, State Department of Public Instruction, Des Moines, Iowa.

"Although these are some of the ways in which the teacher can assist her pupils, they are all based on the premise that the teacher has first solved her own problems in the area of mental health both

adequately and realistically . . . . While it is true that one need not be a professional psychologist to help students, one cannot help them who is not, herself, a mature, reasonably well-balanced human being. The good teacher is one who can grapple successfully with twentieth-century realities in the light of eternal principles; she is one who realizes that her task requires a fine blending of the scientific, the humane, and the divine."

James J. Cribbin, "Pupil Mental Health," *Inter-Provincial News Letter* (School Sisters of Notre Dame), XXVII (Oct., 1956), 44.

"Anyone who applies himself to the spiritual life shows that he has understood that his soul is worthy of care . . . . But from the preceding explanations it follows that a certain fashion of taking care of one's soul by-passes the best. The mistake, in point of fact, consists in treating the soul as if it were an end for man, whereas it is only that by which he attains his end . . . . When we say that we work at our perfection, we do not always avoid the ambiguity which we are condemning; for what is sometimes meant by that is a spiritual life orientated towards the soul, whereas what should be understood is a spiritual life orientated towards the objects for which the soul is made and from which perfection will come to it. The expression 'interior life' would present the same danger if one were to interpret it in a purely subjective sense. It is very true that one should withdraw from distracting objects and recollect oneself interiorly; one only does so, nevertheless, in order to occupy oneself with other objects, those which will nourish the soul instead of dissipating it. If the latter are absent, it will not be long before we begin to wilt. For, once more, no good will make it possible to infringe with impunity the natural laws of life. In recalling the soul's necessity to apply itself to certain objects, we have been pleading for the most primary and essential requirement of the spiritual life. The harm there would be in failing to recognize this is only equalled by the benefit one would ensure for oneself by observing it . . . . Nothing is more diverse than one's neighbour. In every possible way he constrains each one of us to go out of himself. Saint or sinner, rich or poor, relative or stranger, friend or enemy, he sets love in motion. He arouses feelings and stimulates actions. Thanks to one's neighbour, the heart will experience a vitality and a power of loving which would otherwise not come to light. The contrast between the man who is only occupied with himself languishing in his egoism and the man whose every breath is for others and who finds his own plenitude in this forgetfulness of himself, is striking."

Thomas Deman, O.P., "Towards an Objective Spiritual Life," *Life of the Spirit*, XI (November, 1956), 207-208.

#### REPRINTS

Orders for reprints of Father Pie's paper from this issue will be filled at cost, if placed immediately. Since one community sent a quantity order in advance, it was thought that other groups might also wish additional copies of the lead article.

"The key to the wholesome development of the pupil is the classroom teacher, the teacher who has first become a complete human being herself, not only by perfecting her own natural endowments, but also by supernaturalizing this perfection, so that she works *ex fide, in fide, et cum fide*: the teacher who is intellectually attuned to the problems of modern living, because she understands their social and economic origins; the teacher who is emotionally attuned to the difficulties of youth, because she has never lost that golden touch of human and sympathetic understanding; the teacher who is psychologically attuned to the young because she appreciates the tremendous pressures and the motivating forces in their lives; the teacher who is religiously attuned to the needs of the adolescent, because she realizes the truth of the statement, 'What doth it profit a man . . . .'"

James J. Cribbin, "Pupil Mental Health," *Inter-Provincial News Letter* (School Sisters of Notre Dame), XXVII (Oct., 1956), 40.

-196—*The Formation of Hospital Religious* (St. Louis: Catholic Hospital Association, 1956) 49 pp. 40 cents.

This booklet makes available a symposium on Sister Formation sponsored by the Catholic Hospital association at its annual convention held in Milwaukee last May. The five papers hold out highest standards as the ideal for the formation of hospital religious and thus deserve, as the introduction states, "careful and prayerful study." Papers include Rt. Rev. Msgr. Frederick G. Hochwalt, "Formation of the Nursing Sister Herself"; Rev. John J. Flanagan, S.J., "Sister Formation: Accreditation and Administration Problems"; Rev. Louis J. Putz, C.S.C., "The Whole of the Gospel is the Whole of Life"; Sister Judith, F.C.S.P., "Formation and the Problem of Vocations"; and Sister M. Emil, I.H.M., "The Place of the Nursing Sister in the Sister Formation Movement." Copies may be obtained from the Central Office of the Catholic Hospital Association, 1438 Sound Grand Blvd., St. Louis, Mo. Discounts will be made on quantity orders.

"I must say that I feel strongly on the necessity of commending authority to the young. By this I mean it is always wise, where it is at all possible, to justify precepts, recommendations, requirements, where they seem to need it, at the bar of reason; and in consequence to satisfy ourselves that what we require is reasonable and if possible appears reasonable in the eyes of those of whom we require it. This does nothing to diminish the demand for great and even heroic self-sacrifice; for to the young, above all, self-sacrifice in a high and noble cause appears utterly reasonable. What I am thinking of is more a kind of unreasonableness — a do-this-because-I-tell-you-and-for-no-other-reason-as-a-test-of-obedience attitude. That is liable, so I venture to think, to bring the concept of obedience itself into disrepute. . . . There is nothing, and should be nothing, in the requirements of obedience, which

blunts the critical faculty or in any way diminishes or retards the full development of the human personality, for a particular work, within the terms of reference of the community. Rather the reverse; the more exact and wholehearted the obedience, the more fully will the human personality flourish, for obedience is a willing service of God and in his service, and only in it, is found perfect freedom."

Henry St. John, O.P., "Education of the Novice and Young Religious in the Life of Prayer," *The Education of the Novice* (Westminster, Maryland, 1956), pp. 36-37.

"We have consecrated an entire holy year to the honor of the Holy Virgin Mary, Seat of Wisdom, Mother of our God and Lord of all the sciences, and Queen of Apostles. We will not err if we consider her with very special reason to be Mother and Teacher of all who have embraced the state and quest of perfection, and who have also undertaken to serve in the apostolic army of Christ, the High priest . . . .

"Now anyone can see that religious priests, in order to pursue safely and as they should the double end which is distinctive of their vocation need very wise rules to direct and promote their preparation and formation along religious, clerical, and apostolic lines . . . .

"... the seminal principles of a divine vocation and the personal qualities which it demands — even though they be present, nevertheless need education and formation before they can develop and mature. There is nothing, in fact, which appears perfect from the moment of birth. Perfection must be acquired through gradual progress. Now in order to direct this evolution we have to take account of many factors. We must remember what the object of a divine calling really is, and we must pay attention to the circumstances of a given place and time if we are efficaciously to attain the end proposed. It is necessary then that education and formation of young religious be fully safeguarded and clarified, that it be solid and complete, that it be wisely and hopefully adapted to the needs of today, both interior and exterior, that it be assiduously cultivated and attentively followed, not only in what concerns the perfection of the religious life but also in that of the priestly and apostolic life.

"All of this, as experience teaches, can only be realized by picked and tried men, who are distinguished not only by learning, by prudence, by discernment of spirits, by a varied experience of men and of things, and by other human qualities, but who are also filled with the Holy Spirit. These persons by their holiness and their example of all the virtues will enlighten young people, for we know that in the whole formation program the young are more impressed by virtue and good deeds than by talking . . . .

"... All those who are in any way whatsoever concerned with directing the formation of religious should remember that this education and formation



ought to be imparted according to a harmonious progression and with all the means and methods that are suitable under the circumstances. This formation, moreover, should embrace the whole man and every aspect of his vocation, so as to make of him, in a very real way 'a perfect man in Christ Jesus.' Now in what concerns the means and methods of formation, it is clear that the methodology which the nature and the scientific studies of our times can give us should not be mistrusted if it is good. We should rather esteem it highly and exercise wisdom in admitting it into our practice. On the other hand, no error could be worse than that of those who would be excessively or solely preoccupied with natural methods in the formation of such a chosen group of pupils. This would be true of assigning a secondary position to, or under any pretext neglecting, the resources and means of the supernatural order. For in order to attain a religious and clerical perfection very rich in apostolic fruits, the supernatural means — the sacraments, prayer, mortification and others of the same kind — are not only necessary; they are primary and in every way of the essence of the task to be done.

"But once we have safeguarded this hierarchy of methods and activities, we must neglect absolutely nothing of all those things which can be useful in any way to perfect body or soul, to cultivate all the natural virtues, and to form the whole man in a manly way. This should be done in such a way that supernatural, religious, and sacerdotal formation can be based on a very solid foundation of natural probity and cultivated humanism. For it is true that men will find the way to go to Christ more easily and more surely if there appears more clearly in the person of the priest 'the goodness and love of God our Saviour for all men.' However, although we ought to have great esteem for the human and natural formation of the religious cleric, one thing remains indubitable: the first place in the whole cycle of his formation must be given to the supernatural sanctification of his soul. . . . The religious cleric is not only a priest but has made profession of the quest of evangelical perfection — and more, in virtue of his charge, he is become the instrument of the sanctification of others in such a way that on his holiness depends greatly the welfare of souls and the extension of the kingdom of God . . . .

" . . . In order to attain to the heights of sanctity and to be able to offer themselves to all as living sources of Christian charity, they ought themselves to burn with a very ardent charity toward God and neighbor and to be adorned with every virtue.

"But once that we have provided for this sanctification of the soul, we must also provide the religious cleric with a very careful formation, intellectual as well as pastoral. On this subject, because of the importance of the matter and because of Our consciousness of Our supreme responsibility, we wish to formulate and recommend some rather detailed norms.

"How great is the need for these religious to receive a solid and complete intellectual formation along every line can easily be deduced from the

triple dignity with which they are resplendent in the Church of God — a dignity which is religious, priestly, and apostolic.

"Now religious have as their principal task in seeking God and union with Him, to contemplate Divine things and to transmit them to others. They should remember, therefore, that they cannot possibly acquit themselves of so holy a task fruitfully and as they should, and they cannot realise a high degree of union with Christ, if they do not have in abundance this deep and ever perfectible knowledge of God and His mysteries, which is to be acquired in the study of the sacred sciences.

"By the priestly dignity, on the other hand, he who is endowed with it is constituted ambassador of the Lord of all the sciences, and has a most particular right to be called 'salt of the earth and light of the world.' (Matt. 5:13-14). This dignity, then, demands a solid and very complete formation, particularly in what concerns the ecclesiastical disciplines. This doctrine can nourish and fortify the spiritual life of the priest and preserve him from every error and aberrant novelty. It will, moreover, make him a faithful dispenser of the mysteries of God and a perfect man of God, ready for every good work. —197—

"Finally, the apostolic mission which the members of the states of perfection exercise in the Church by the fact of their vocation, whether it be through preaching or through the Christian education of children and young people, or by the administration of the sacraments, particularly that of penance, or by missions in pagan countries, or by the spiritual direction of souls, or even by the mode of the daily life which they live among the people — this mission cannot produce abundant and lasting fruits if religious priests do not possess a foundation in sacred doctrine and if they do not continue to perfect themselves in it by constant study.

"Religious superiors, in the first place, ought to see to this solid and very complete formation of the intelligence, taking into account the natural development of the young and a proper placement of studies. To this end superiors should strive diligently to see to it that the knowledge of science and letters possessed by these young religious be in no wise inferior to that of lay persons who pursue the same studies . . . .

"Philosophy and theology are disciplines which should be taught only by capable teachers, chosen with great care. In this connection let there be observed scrupulously everything which has been prescribed by the sacred canons, by Our predecessors and by ourselves. . . . Let there be faithful adherence to the method, the teaching, and the principles of the Angelic Doctor who should be followed entirely in the philosophic and theological formation of the students . . . .

"Furthermore, let all, teachers as well as pupils, never lose sight of the fact that these ecclesiastical studies should be orientated not only to intellectual formation, but to an integral and solid formation which is at once religious, priestly, and apostolic. The end therefore is not only success in scholastic

examinations, but the imprinting upon the soul of the pupils, as with an indelible mark which they will always bear and of which they will be conscious in time of need, a light and a strength for their own needs and those of others.

"To attain this end, the intellectual instruction should be above all united with a love of prayer and contemplation of divine things. It ought to be complete, omitting no part of the prescribed content, so that it can be a perfectly coherent course, so arranged in all of its parts, that the subject matters converge in a single solid and well ordered system, which should be wisely adapted to make possible the refutation of the errors of our day and ministering to the needs of our epoch. The course should take cognizance of recent discoveries, and at the same time be in full accord with our venerable tradition. Finally, it should be effectively arranged with a view to the fruitful carrying out of every kind of pastoral task. So instructed, future priests will propose and defend sound doctrine with ease and exactitude in their sermons and catechetical instructions, and this

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"It is true that everything which we have said up to now of the spiritual and intellectual formation of the students will combine, in the highest degree, to prepare men who are truly apostolic. These points are so necessary, in fact, that if the priest lacks sanctity or the knowledge which we desire, it is certain that everything else will be wanting. Nevertheless, in order to fulfill our very important obligation, we feel obliged to add here that besides sanctity and the required holiness, it is absolutely necessary that the priest, in order to carry out his apostolic ministry well, should receive a very careful pastoral preparation. Such preparation should be perfect as possible and is absolutely required for a priest who will acquit himself well of his apostolic ministry. It should engender and form in him a true skill and competency in the performance of the numerous tasks which make up a Christian apostolate . . .

"This pastoral formation of the subjects is to commence with the beginning of studies and is to be gradually perfected through their courses. It is finally to be crowned after the theological studies, by a special training, according to the end of each religious institute. The principal end of this period is to see that these future ministers and apostles of Christ, taking Him for their model, should be solidly and deeply imbued with the apostolic virtues and exercised in them. Such virtues are an ardent and very pure desire to work for the glory of God, an active and burning love for the Church, for the protection of her rights and for the safeguarding and promotion of her doctrines, a flaming zeal for the salvation of souls, a supernatural prudence in speech and action joined to an evangelical simplicity, a humble self-abnegation and docile submission to superiors, a very firm trust in God and a very keen sense of responsibility, a virile spirit of initiative

and constancy in carrying out what has been begun, a careful diligence in fulfilling one's duties, greatness of soul to do or to suffer big things, and finally, a friendliness and a Christian humanity which will attract everybody.

"In giving this pastoral formation, it should be seen to, moreover, that the students, according to the level and the progress of their studies, be instructed in all the disciplines which can in any manner contribute to form, in every way, a good soldier of Christ who is equipped with the appropriate apostolic aims. Therefore, in addition to a suitable orientation of philosophy and theology toward pastoral action, it is absolutely necessary that to these future pastors of the Lord's flock there be given — by qualified teachers and according to the norms laid down by the Holy See — instruction in psychology, pedagogy, didactics, and catechetics, as well as on social, pastoral, and similar questions — all in harmony with modern progress in these disciplines. Such knowledge will render them ready and fitted for the many necessities of the modern apostolate.

"This instruction and theoretical formation for the apostolate ought to be accompanied by practical exercises wisely arranged in steps and prudently regulated. We wish, finally, that after the reception of the priesthood, these exercises should be carried out in a special stage of formation and that very competent men be assigned to direct these lessons and to give guidance and example. Without ever interrupting the sacred studies, this practical formation ought to be constantly strengthened.

"We have, then, set forth the main principles which ought to regulate the work of formation and to direct both the educators and their pupils. Now these are the general norms covering each point in this very important matter, and after full consideration, with exact knowledge and in the fullness of Our Apostolic power, we decree and establish that they should be observed by all those to whom they apply.

"Furthermore, it is with like authority that we give to the Sacred Congregation for Religious power to publish ordinances, instructions, declarations, interpretations, and other documents of the same kind for the application of the general statutes which we have already approved, and to take all measures adapted to assure the faithful observance of this Constitution, and of the statutes and ordinances.

"All things to the contrary notwithstanding — even those worthy of special mention.

"Given at Rome, at St. Peter's, on the 31st of May, 1956 in the 18th year of Our pontification, on the feast of the Blessed Virgin Mary, Queen of the World."

Pius XII, "Apostolic Constitution: *Sedes Sapientiae*," AAS, 31-5-56, pp. 354-365.



"But one thing we, who are in charge of the education of young religious, must be on our guard against, is that the spirit of community does not flourish and grow at the expense of the development and building up of the personal character of those individuals who compose it. It is the function of the community to assist the growth of character to full maturity, in a particular way, not to substitute for it, not to impose itself upon those who are being trained, in such a way that their initiative, critical powers of judgment, and ability to take responsibility are retarded in their development. Their powers of sympathy, of entering into and understanding conditions of life, experiences, problems in the outside world, which are the common lot of those whom we exist to teach and help, but are not *ours*, must never be blunted or diminished by the fact that we are religious living in community under vows. . . .

"From time to time I have heard complaints about convent school education; that it is out of touch with the realities of the outside world, with its difficulties and problems. That nuns as a whole are seriously lacking in understanding of modern youth, their psychology, and the kind of milieu in which the girls under their charge will have to live when they leave school and go out to work in factory, business, or as students. It is sometimes said that nuns are so wrapped up in the concerns of their own religious life, that unconsciously they are possessive and selfish about it and unwilling to give themselves to the effort of applying their sympathy and intelligence to the study of outside conditions in the world today, conditions which are so very different from those under which they themselves live within the convent walls. . . . Now I know you will understand that I am very far from frankly putting before you these criticisms as if they were universally valid for all. . . ."

Henry St. John, O.P., "Education of the Person," *The Education of the Novice* (Westminster, Maryland: Newman Press, 1956), pp. 22-23.

Amedee Huc, C.M., *A Des Religieuses* Collection, "Presence du Catholicisme." Paris: Librairie P. Teque, 1955. 136 pp. \$1.15.

A special merit of this series of conferences is that there is a sincere effort to show how the ascetical principles set forth relate to the daily lives of religious women in the active life. Drawing primarily on the teaching of St. Vincent de Paul, the author tries to unveil the fallacy of romanticism in the spiritual life, such as is manifested by those who dream that holiness for them lies in more contemplation, whereas the realistic truth is that the exactions of the apostolic life may well lead to both contemplation and holiness. He also refrains from appealing to any feminine tendency to sentimentality in the concept of love of God and neighbor, choosing rather to show the instability and dangers of such a mistaken approach to charity. This is Number 25

of the Presence du Catholicisme series. Among others are *The Religious Vocation in the Church* (H. Mogenet, S.J.) and *Don Bosco, Educator* (H. Bouquier, S.D.B.)

A recent account of activities of the International Center of Studies for Religious Education, Brussels, reports that the advanced courses in dogma, liturgy, Scripture, and the teaching of religion draw more than 120 teachers each week. The Center's library, devoted to specialized works in religious education, now numbers 12,000 volumes and other 250 periodicals. Sections of this material are displayed in exhibits to religious teachers. On the international level the Center held a 12-day session last summer on the teaching of religion, with attendance totaling 450 from 32 different countries. The international review published by the Center is *Lumen Vitae*, available in an English edition (Newman Bookshop or Catechetical Guild, St. Paul).

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"An Inquiry on the Christian Life of Youth," reprinted from *Parents et maitres* (Paris: Centre d'Etudes Pedagogiques, 1956), 72 pp.

An issue called "Education according to Christ" published by the review *Parents et Maitres* gives the results of an inquiry serving to aid teachers understand the attitudes and influences that are part of the lives of their pupils. Over nine hundred adolescents answered the inquiry, often giving full responses, on how they see the Christian life, what difficulties they meet in the modern world, and what help they look for from parents and teachers in order to live the Christian life more fully.

Parents were queried on the same general topics. A motif through many of the parents' responses was that the greatest peril to children's faith today is in the superficial character of the influences they meet. Parents look to the teacher to serve as a counter-influence in this crisis. To be effective the teacher must show that he is seeking "an ever-growing coherence between his life, his convictions, and his instruction."

"Course of theological studies for religious Sisters: For several years the Faculty of Theology of the Catholic Institute of Toulouse has organized for Sisters a course of study including the following subjects: dogmatic theology, moral theology, ascetic and mystical theology, Holy Scripture, Canon Law, history of the Church, philosophy, teaching of religion, and others. Professors of the Catholic Institute conduct the courses, which are given in two-year sequences. Following written and oral examinations Sisters enrolled in the program receive a diploma of higher studies in theology." Rev. E. Jombart, S.J., September 21, 1956.

Chanoine Beaudenom, *Formation a L'Humilité*. Edition revised and adapted by Rev. Adrien Pepin, A.A. Paris: P. Lethielleux, 1953. 192 pp. 525 fr.

This book of Chanoine Beaudenom's has been re-edited and adapted to meet the requests of several persons "seeking a serious instrument to strengthen themselves in humility." An effort has been made to preserve the traditional teaching of the book, while removing dated non-essentials and giving the doctrine a more precise and simple expression. Emphasis is placed on the role of appropriate convictions in preparing the way for virtuous action. There is a brief analysis of the danger of spiritual formation being vitiated by pride, when institutional pressures substitute for true formation in virtue, and adaptation to a favorable atmosphere is wrongly accepted as solidity in the spiritual life. The book is presented in the form of "exercises," with preparatory studies, meditations, an examen, and concluding counsels. An English translation, to be expected before long on the American market, will probably be much in demand in houses of formation and in convent libraries. The volume would retain its usefulness indefinitely.

*Directory of Catholic Facilities for Exceptional Children in the United States*. Second Edition. \$1.75.

Announcement is made of the 1956 edition of this directory prepared by the Special Education Department, NCEA, and published and distributed by the National Catholic Educational association.

"It is true you may be called upon to serve your fellow men by professional competence in every branch of human endeavor, but the greatest service you can render your fellow men in this age of materialism is by being apostles of the truth, which comes to us only through intellectual endeavor and divinely revealed faith. True to the tradition of the Church to which you proudly profess allegiance, you must be men of study, of research, ever exploring every avenue of science and deepening your understanding of revealed religion. By so doing you will be laying secure the foundations of the freedom you enjoy . . . . Make it a rule of your own life to do some serious reading regularly. It is astounding how little advantage we take of the abundance of good books published at reasonable prices in our day. Moreover, we live on the threshold of an age which promises men more leisure, and it is imperative that we use this free time to further those pursuits which are ennobling and not those which depress our stature as men . . . . It is important too that you promote a deep respect for learning and that through your efforts, the teacher and the scholar be restored to a place of honor and distinction

in our society, at least to the level of the baseball player and screen actor.

"Above all, continue your own studies in order to deepen your own knowledge of your faith and your knowledge of how, through the ages in the history of the Church, it served as an inspiration to make men saints."

Most Rev. Alexander Zaleski, auxiliary bishop of Detroit, at 74th annual convention of Knights of Columbus.

"We have said that the best learning is 'caught,' not taught. Then, there must be certain qualities that will be 'caught' from you, rather than 'taught' by you: Let us not be above searching our own souls to determine what our own lacks may be, and how we may grow in insight and wisdom in dealing with today's student, of whom we hope to make tomorrow's leader.

"Here let us submit a sort of Examen of Conscience for teaching personnel, which includes all those persons engaged in the formal instruction of today's student, as well as those leaders such as head nurse, hall supervisor, and other persons engaged in hospital administration.

"1. Is there any opportunity to 'catch' from you the emotional independence and self-reliance that is so necessary to self-confidence? This is to ask if you provide opportunities for the student nurse to participate in the making of rules and policies; to take part in student government; to make suggestions for improvements in traditional procedures. Do you encourage students to observe critically, and ask questions? Do you encourage students to act with initiative and guarantee them assurance that it is not a catastrophe that they make a mistake — that mistakes are bound to occur, but you will guide them towards right solutions of problems that arise?

"2. Do your student nurses have the opportunity of 'catching' from you delight in productive giving, rather than an ego-centered need to be always on the receiving line? Do you openly encourage them to prefer to give than to get? This is 'caught' rather from your unwillingness to encroach on their 'free hours' rather than to expect them to be ready on a moment's notice to give up their plans for an evening out, or a shopping trip, or just 'time off' in which to do as they please. Also, they covertly watch how generous you are with time for them. Do you show that you are honored, and that you freely give time to a nurse who needs counseling, who needs your advice? Do you ever accompany the nurses on a field trip, a picnic, etc.? Remember, these are ways in which you give your time.

"3. Can your students 'catch' from you a certain freedom from feelings of inferiority, by the ease with which you 'accept yourself,' and accept them



too — as they are, rather than how you'd like them to be? Can they 'catch' from you that sense of security that comes from viewing people as friends rather than as threats, or competitors?

"They 'catch' this when they see you in competition with yourself only, always striving to be the best of what you are, rather than always emulating or rivaling someone else.

"4. Do they 'catch' from you a firm sense of reality? Are you in touch with things as they are — not living in the illusions of the past, or of things as you'd like them to be?

"5. Can students 'catch' from you adaptability and flexibility — which is the very opposite of being set in your ways, of being a rock wall that cannot move to meet changing situations? It is a resiliency that comes from not always wanting your own way, an ability to accept new ideas.

"6. Finally, can students 'catch' from you the knack of living and working with a minimum amount of hostility, a freedom from petty sensitiveness and a desire to dominate every situation? Can they draw from your maturity the security that comes from no need to compete or outdistance, no need to play favorites, no need for applause?

"They 'catch' this from your being prompt to praise, slow to blame; your readiness to listen to two sides of a story, from your unwillingness to accept hearsay evidence; from your emphatic refusal to listen to gossip, to indulge small envies or petty resentments."

Sister Bertrande, D.C., "Today's Student — Tomorrow's Leader," *Hospital Progress*, XXXVIII (August, 1956).

John F. Kelly, "An Institute of Theology for Sisters," *The Furrow*. (Maynooth, Ireland), VI (Dec., 1955), 740-744.

This report from the Catholic Education Office of Melbourne, Australia, explains an Institute of Theology set up for the Sisters of the archdiocese. After a meeting of the major superiors and priests of the Catholic Education Office, a plan was submitted to the Archbishop which would have advantages for Sisters engaged in any of the works of charity. The three year lecture course consists of dogmatic theology and liturgy; moral and ascetical theology; and Scripture and Church history. Requirements include writing of essays and participation in discussion groups. Typical topics for essays are these: (1) "To be a good religious, knowledge is not necessary. It is enough to keep the vows, obey the rule and say one's prayers." Discuss the fallacy of this statement and show by example the part of knowledge in religious life." (2) "How does private prayer, especially mental prayer, contribute to more perfect liturgical prayer?"

In an effort to evaluate the Institute the author of the report says:

Sisters . . . say that it is helping their spiritual life. Certainly Sisters do understand better what the teachings of the Catholic faith are, and are better able to distinguish between what is Catholic doctrine and what is a matter of opinion; they are better able to see such things as private revelations in their right perspective. Certainly, Sisters do choose better spiritual books and read them more intelligently. The change in convent libraries has been almost revolutionary . . . Sisters from the schools, too, all say that the course is helping their work of teaching Christian doctrine.

What success the discussion groups have would be difficult to assess. The groups were left to themselves; once a priest approaches a group of Sisters talking theology, the talk ceases to be free . . . . Certainly the indirect result from the groups has been very beneficial. Formerly religious congregations in Melbourne tended to be somewhat isolated from one another. Now when Sisters of different congregations are working in the same group they have come to appreciate the spirit and the work of congregations other than their own; they have come to a realization of the unity, the variety and the strength of the Mystical Body in a practical way.

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"Here seems to be the answer — knowledge motivated by love. Most of you know of the work of the Sister Formation group of the National Catholic Educational Association and how its members have been critically engaged in improving the preparation of Sisters, especially as teachers. By their actions they have shown that their zeal is charitable enough to stand up under self-criticism and active enough to seek for positive assistance in any quarters they can find it — from bishops, from the Ford Foundation, from the laity. If you have attended any of their regional or national sessions you may have wondered whether we clergy as a whole might not profit from their example and by positive programs of self-examination and genuine cooperation among ourselves actuate more of our true potential."

Rev. E. J. Drummond, S.J., "The Spirit of Scholarship," Address Given Before the Directors of Major and Minor Seminaries, N.C.E.A., St. Louis, Missouri, April 5, 1956.

"To read and become informed about the missions is a true and eminent form of charity. . . . It is not an idle fancy to fear that a religious may succumb to a certain narrowness and become simply petty. . . . In such a misfortune there is a real paradox, hard to understand in the face of the greatness of their vocation — the extraordinary circumstance of a life claimed by God for himself alone, immeasurably great because of this Divine choice. To fall a victim to narrow-mindedness is to reverse the real place which a Spouse of Christ fittingly occupies in the world 'in the order of charity.' It is a tragic

error if her soul is confined to the narrow bounds which may restrict her external life. . . . To love the missions and to be concerned for them is one of the wholesome ways by which a religious can open up her heart, while remaining faithful to the duties of her own vocation, and find the 'breadth' as well as the 'depth' of the 'love of Christ which surpasses all understanding.'"

Trans. from His Excellency, Msgr. Garrone, Coadjutor-Archbishop of Toulouse, in *Union Missionnaire du Clergé de France*. No. 14 (1956), p. 7.

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"We recognize philosophically that a person is not divisible but is a single unitary nature, albeit made up of complexities. It is these very complexities that often call for separate patterns of training. These separate patterns may tempt us to regard any surface dichotomy as a real rather than a logical separation in dealing with the education of a human being. We may, for example, come to regard the training of the hospital Sister as something apart from her training for the religious life. But both kinds of training must be begun and completed in the one personality which is the professionally formed Sister. The science of medicine and nursing is important for the hospital Sister, but for her the most necessary pre-requisite is the science of the saints, holiness.

"The spiritual formation of the hospital religious, then, is a process that begins with her first days in the religious community. . . . Over and over again, each time with greater clarity and understanding, she must move along the great milestones of the spiritual life. These will carry her from their origin and definition to their realization in the practice of the Christian virtues in general, culminating at last in the rudiments or the seeds of contemplation.

"These general approaches to the spiritual life must include a basic grasp of the role of God in the spiritual exercises, and the part that men and women play in the struggle against weakness and temptation. Hospital Sisters are a fortunate group for to them is given a special grace to grow in the spiritual life by the practice of good works, especially the corporal and spiritual works of mercy. The sacraments, too, surround them and their patients from dawn to dark, and from Baptism to Extreme Unction . . . .

"It is no secret that I associate myself with those who ask of hospital Sisters a degree course under the supervision of a college or university, together with the necessary professional and in-service training that is required beyond college. For to me, professional excellence is like spiritual excellence — it is an ever-ongoing procedure that permits no complacent stops or prideful posturings. The profes-

sional course is as good as the liberal and artistic components that are parts of it — essential parts, I may add . . . .

"It is my conviction that no Sister should be permitted to take up her work whether it be teaching or some other professional field until she is completely formed spiritually and professionally. The Church in undertaking its great task of sanctifying mankind and leading all to salvation should not stoop to the expedient of fobbing off amateurs on the public. Looking at it another way, the Church in her kindness and consideration should not put her untrained sons and daughters at the mercy of a critical and demanding public.

"Present urgency or emergency is no excuse for bad practices. A half-finished job is no credit to the Church, and poor and un-professional performances do no honor to activities in which the Church engages."

Rt. Rev. Msgr. Frederick G. Hochwalt, "The Formation of the Nursing Sister Herself," *The Formation of Hospital Religious* (Catholic Hospital Association, 1956), pp. 2-6.

#### SF BULLETIN READERSHIP

Of the general and provincial superiors replying to the "Readership Questionnaire" distributed with the *Autumn Bulletin*, 85 per cent indicated that they had recommended or prescribed the use of the *SF Bulletin* in all houses under their jurisdiction.

From local superiors it was learned that 99.2 per cent are making the *Bulletin* available to all Sisters on the mission. Use of the *Bulletin* for public or general reading is a practice on 75 per cent of the missions.

Replies were received from all states and from Washington, D. C.

#### AWARD TO SFC COMMITTEE MEMBER

Mother Anna Dengel, superior of the Medical Mission Sisters and member of the national committee of the Sister Formation conference, has been awarded the Poverello medal, a distinction conferred by the College of Steubenville, Steubenville, Ohio. Mother Dengel was chosen for the honor because of "her exclusive dedication to the task of bringing professional medical care to the sick in the mission field." Tribute was paid to Mother Dengel as a modern foundress who "has coupled competence with devoted care, and has become the 'modern Samaritan' of our day. Through her efforts national peoples have been taught the skills of nursing and technology, so that they may assist their own countrymen."